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THE TEACHER'S COMPANION TO

The Trinity Course of Church Instruction

A Method of Teaching the Book of

Common Prayer

in the

Sunday-Schools

of the Church

THOMAS WHITTAKER, Publisher
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The Teacher's Companion

TO THE

TRINITY COURSE
OF CHURCH INSTRUCTION

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TRINITY COURSE OF CHURCH INSTRUCTION

THE BOOK OF COMMON PRAYER:
THE TEXT-BOOK OF THE
SUNDAY-SCHOOL

By Rt. Rev. C. M. BECKWITH, D.D.

GRADES I, II, III

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The Author's Preface

IF this manual throws light upon the method of interesting and instructing the children of our Sunday-schools, they must be thanked at whose solicitation the work was undertaken, and at whose request the suggestions are now put in book form.

About four years ago, we published, under the title THE TRINITY COURSE OF CHURCH INSTRUCTION, the system which we had thoroughly tested in our own parochial and mission schools, and through which we had successfully made the Book of Common Prayer the text-book of the Sunday-school.

Our teachers were interested from the introduction of the system, and it soon developed that a new life was springing up among the children. At the end of four years we can say that our Sunday-school is accomplishing the purpose of its being, and is returning to the Church young men and women who know "the Truth as this Church hath received the same," and to whom the Book of Common Prayer is as familiar as home voices.

At the request of a number of the Clergy, and through the very great courtesy of the Southern CHURCHMAN, we have taken a class through three Grades of the Trinity Course and will complete the Fourth Grade.

We had numbers of requests for the reprints and they were soon exhausted. Still the requests come, and in answer we send this manual out. While it contains many

suggestions that would be useful to teachers of any system, still it is specially published for those who have adopted, or are thinking of adopting, THE TRINITY COURSE OF CHURCH INSTRUCTION.

Attention is called to the fact that we teach by SUBJECTS, not by Sundays, and therefore this system can be adopted at any time of the year.

If the teachers will use these papers as suggestions, and give their own minds a chance to grow, they will soon realize the value of the system which has placed the Book of Common Prayer in the Sunday-school of the Church, and permitted the Church to teach her own children.

C. M. B.

Method of Introducing the Trinity Course,

AND

ADAPTING THE SAME TO THE CONDITIONS OF A SUNDAY-SCHOOL THAT IS ALREADY ORGANIZED

THE frequency with which this question has been asked suggests its practical importance. Our own method was so satisfactory, simple, and successful that we offer it as an answer to the question. Of course the method of placing a system in a school must finally be left to each Rector, and therefore we give our experience in the matter only as *suggestions.*

FIRST IT SHOULD BE UNDERSTOOD THAT WITH THE TRINITY COURSE WE TEACH BY SUBJECTS, AND NOT BY SUNDAYS, AND FOR THIS REASON THIS SYSTEM MAY BE INTRODUCED INTO A SCHOOL AT ANY TIME OF THE YEAR. YOU DO NOT HAVE TO WAIT UNTIL ADVENT COMES, BUT CAN BEGIN THE SYSTEM IN LENT, OR AT EASTER, OR DURING TRINITY, OR *at any time* YOU SEE FIT. THE FACT THAT WE TEACH BY *subjects* ADDS THIS VERY GREAT ADVANTAGE TO THE SYSTEM.

We advise that you begin with the Infant Class. (See page 17 of the Trinity Course.) Let the teacher under-

stand that she is left absolutely free as to *method* of dealing with the little children. She may sing hymns, or tell Bible stories, or draw on the blackboard, or give them cards with illustrations: any device she may hit upon to win and hold the interest of those under her charge. Only she is to see that the infants are taught the Creed, the Lord's Prayer, and the Ten Commandments. In this system, these are the three things that are looked for in the Infant Class. If the teacher finds that other things will assist her in the control of the children, LEAVE HER FREE to follow her judgment. When the infants know the Creed, the Lord's Prayer, and the Ten Commandments and (in the judgment of the teacher) are ready to leave the Infant Class, they should be taken into the Sunday-school proper.

Then we advise that you go into the Sunday-school. Ask what children know the Church Catechism. Examine them, and advance those who have stood the examination on the Church Catechism to the Second Grade of the system. Thus your Sunday-school is *graded*. You have (1) the Infant Class, studying the Creed, the Lord's Prayer, and the Ten Commandments. (2) You have the First Grade studying the Church Catechism. (3) You have those who have been advanced to Second Grade studying the Church Year. The other Grades will be formed as rapidly as the pupils are ready for their examinations.

NOTE 1.—The SYSTEM grades your school, and the Certificate determines the advancement of the children from one Grade to another. You have gotten rid of all arbitrary distinction, and put your Sunday-school upon a

basis with which your children have become familiar in the secular schools of the land.

NOTE 2.—Special attention is called to the fact that when this system is first introduced exceptions will have to be made to meet the needs of the advanced children. There will be many of the older children who will have to be admitted to the Second Grade without a "word for word" committing of the Catechism. (See page 18 of the Trinity Course.) This is a matter that must be left to the judgment of those in authority. After the system has been used long enough to let the children grow up from the Infant Class, there will be no friction.

NOTE 3.—Another thing is important:—Do not bind any of your teachers down to a certain *method* of teaching. We differ the one from the other, and one man's method is not another's. Require the THING, and leave each teacher free as to the *way* that thing is accomplished. In the Infant Class require the Creed, the Lord's Prayer and the Ten Commandments. In the First Grade require the Church Catechism. In the Second Grade require the Church Year, and so on. But do not make the mistake of forcing a certain *method* of teaching. You want your teachers to develop their own strong points, and therefore, in the matter of method, you must leave them free.

If you have not devised a better way to introduce the Trinity Course, try this. You will find it simple and practical. Your school will slip from the system you have used into this without friction, and as rapidly as the children can be examined your school will be *graded*. In a very little while you will have a CHURCH School. The Certificates and Diplomas are in the hands of the publisher.

Introduction

IN 1899 the Trinity Course of Church Instruction was published. Under this system our own school had been working for a year and a half, and the practical success of the system led us to give the Church the benefit of what we had already done. It never occurred to us that others would discover difficulties where we had found none, or that we had accomplished what others could not do. Hence we were surprised to find our brethren of the Clergy stumbling over theory where our little children have run in practical work. We had tried the systems that have failed everywhere, as they failed with us, and we determined *to take the Church on faith* and *follow her method.* The result, not of theorizing, but of DOING, proved the wisdom of the Church. Our children were interested from the first; our teachers were enthused, and eighteen months gave us numbers of children whose familiarity with the Prayer-book was amazing, and during this time the character of the teaching force of the school was changed. Those who had charge of the children developed into teachers, and not merely "hearers of lessons."

Our experience led us to believe that the Prayer-book would be welcomed in the Sunday-schools, because this was the Church's method of teaching, and because the Prayer-book was so easily taught. We told our experience to the Church, but few believed that these things

could be true. Again we tell that experience. We have ordinary children, ordinary teachers, and the most ordinary rector, and yet we have gone on from start to graduation, and not a difficulty has been met in the system, save that which must accompany education in every branch—the teacher must be in earnest, and the pupil must do his part. The result, as shown in the children and teachers of the school, has surpassed our fairest hopes.

The Trinity Course makes the Prayer-book the text-book of the school, and no other book of reference is needed. The purpose of this system is to make the child familiar with the Church's Faith, Worship, and Government, and these are contained in the Prayer-book; and finally, to prepare the Church's child for an intelligent study of God's Holy Word. The best guide we have for the study of the Holy Scripture is the Book of Common Prayer. The Prayer-book is not only made up of the words of Holy Scripture, but contains the Bible itself written out more than three times and carefully arranged for intelligent reading. (See Tables for Lessons, etc.) Therefore the Prayer-book should be the text-book of our Sunday-schools, whether the study be hard or easy. If our grown people cannot teach the Prayer-book to the children, it is time we had learned the Prayer-book ourselves, and surely it is a sad commentary if our Clergy have to make this same acknowledgment of inability.

We have burned many a gallon of midnight oil during the past two years pleading that the Prayer-book may have its rightful place in our Sunday-schools, and trying to persuade our brethren to test what for us has solved the "Sunday-school problem." Now comes a request

from a number of the Clergy that we conduct a class through the Book of Common Prayer, and publish in book form to show how the Prayer-book may be taught.

This is a frightful test of the system, but because we are interested in the Sunday-school, and because we believe that the hope of the Church is in the child, we shall undertake the task. Let no one whose interest is in the subject overlook the disadvantages under which we labor. We can only sketch an outline of question and talk. A score of questions will be suggested where we ask one; follow these suggestions, and you will become a teacher. We cannot see the little faces, nor feel the warm interest of little hearts. Others must fill the blanks which conditions will compel us to leave.

We shall follow the Trinity Course of Church Instruction, referring to this and to the Book of Common Prayer whenever it is necessary.

Every child entering the Second Grade should have a copy of the Trinity Course of Church Instruction.

We are to study the Church's system of instruction, and we must be true to it. The Church has never yet done a half work. Whatever she has undertaken has been done to a rounded completeness. Witness her services. We may not increase their beauty by adding to or by taking away from them; we will mar them if we rearrange their parts. The services are complete. At no point has the Church more carefully guarded herself in this peculiar characteristic of completeness than in her system of instruction. Her system is complete, not in its parts, but as a whole. Hence, I take for granted that we are to be true to the Church's system, beginning where she be-

gins, and following her through, until we are ready to enter the Bible class.

Read carefully the "explanation" at the opening of the Trinity Course, and especially the note regarding the Infant Class, on page 17.

NOTE.—Numbers in brackets at beginning of chapters refer to pages in the Trinity Course.

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The Trinity Course of Church Instruction

GRADE No. 1

THE CHURCH CATECHISM (pp. 18–19)

THE Church Catechism is the foundation of all Church teaching. Here we are taught our relationship to God. (First four questions.) God is our Father, and we are His children. We have a Christian name as well as a surname. Being God's children, we have some duties to perform. We must have confidence in our Father, and believe in Him (the Creed). We must obey our Father (the Ten Commandments). We must depend upon our Father, and ask Him for what we want (the Lord's Prayer). Then our Father will provide for our spiritual necessities and bestow upon us spiritual blessings (the Sacraments). These are the main divisions of the Church Catechism.

The purpose of the First Grade of this system is to have the Church Catechism thoroughly taught, and accurately learned; for this reason we have advised that the Catechism be taught "word for word." And yet we have not forgotten that often-times the Rector will see the disadvantage of this, specially among the older pupils, and necessarily so when the system is first introduced. Hence on page 18, near the bottom, there is a paragraph cover-

ing such conditions. When the system has been used long enough to have its children come up from the Infant class, the wisdom of the advice here given will be recognized.

Again we suggested that the Catechism be taught just as it appears in the Book of Common Prayer. We did not mean that every child must have a Prayer-book in order to study and be taught the Catechism. Use the Primer if that is more convenient.

Let the teacher of the First Grade understand that he is expected to turn his pupils over to the Rector or Superintendent, knowing the Church Catechism; and that that is the purpose of this Grade. Leave the teacher free as to method of teaching.

The Trinity Course of Church Instruction

GRADE No. 2

I

THE CHURCH YEAR (pp. 20–38)

ON entering the Second Grade of the system, each child should have a copy of the Trinity Course. If the attempt is made to use the system with the book in the hands of the teacher only, the children will work at a disadvantage; home study is rendered impossible, and the concerted response from the whole school will be lost. We advise that the children be encouraged to furnish themselves with Prayer-books. We have found parents willing to assist in this matter. When individual ownership is not practical, let the children use the Prayer-book of the Sunday-school. In the Second Grade, the Prayer-book is not absolutely necessary. The first question asked by our teachers every Sunday is: "Have you brought your Prayer-book and the Trinity Course?" In this way we have kept up with the books, and at the same time we are restoring the habit of "bringing the Prayer-book to Church."

NOTE.—In this Grade require the Collect for the day. One Collect thoroughly learned each Sunday will greatly simplify the work later on.

In the Catechism the Church lays the foundation of her teaching. In the Church Year is laid the foundation for an intelligent study of the Holy Bible.

Foundations are important to the building, and they must be carefully laid. You will be expected to know the Church Year as you knew the Catechism, word for word. This can only be done by constant review. Let us read over the twenty-first page together. Better read it again. How many months in the Church Year? How many days? How many Sundays? How many of each in the civil year? Do we have seasons in the civil year? Name them. How are farmers engaged in the spring? Something else before they plant? Yes, they prepare the soil, and then they sow, and then they keep the weeds away so that the plants may grow, and when harvest comes, they reap the crop. Did our Lord ever use nature to illustrate His teaching? Recall what He said about His kingdom and seed. Suppose seed are planted out of season, will they grow? You will find seasons in the Church Year, too. (Many illustrations will be found along this line as you proceed.) Into how many great parts is the Church Year divided? The first? How many months long? What are we taught during all this time? Why does the Creed come first? Could we worship and serve God if we had not heard of Him and did not believe in Him? We may say that the Creed is the backbone of the Christian character. What does the second half of the Church Year include? How many months? What are we taught during this time? In what part of the Church Year do Christmas and Easter come? What seasons are about Christmas? What seasons about Easter? What are we taught at Christmas?

What at Easter? How long is the second half of the Church Year? What are we taught during that time?

SUNDAY

Let us now read over the twenty-second page. What day of the week is Sunday? What day did the Jews keep holy? Why was the Sabbath day kept holy? Of what did it remind the Jews? Why do we keep Sunday holy instead of Saturday? When was the change made? By whose authority? What is Sunday called in the Bible? Of what should Sunday remind us? What is the teaching of Sunday? What articles of the Creed express that teaching? I want you to get pp. 20, 21, and 22 perfectly and the Collect for next Sunday. Now open your Prayer-books where the Collects begin. Between this and the Communion Service all the days and seasons of the Church are found. Bring these written out for next Sunday. If time allows, the teacher will find here plenty to interest the class. A new world is opened to the children. Use these questions as a guide. Others will suggest themselves. Teach your mind to think and get your questions from the lesson. The object of the teacher is to draw out from the child what he knows, and to show him how to study. Talk as little to the children as possible. Get the children to talk to you, and guide their minds by the questions which you ask. The teacher will be surprised how rapidly questions will be suggested. Of course it is understood that the teacher is to learn the lesson that is given to the children. When the children are reciting, use the book only as a guide to thoroughness.

We cannot determine the amount given each Sunday. That will depend on the class and on the teacher. Some children will advance more rapidly than others. Of this the teacher will be the best judge. The Second Grade should be thoroughly committed to memory in from four to six months.

GRADE No. 2

II

THE CHURCH YEAR (*Continued*)

WHO has brought the Prayer-book and the Trinity Course? (Ask this question every Sunday.) What Sunday is this? Repeat the Collect for the day. (Every Sunday.) Vary the questions, first to the whole class, and then to each individual. (Always review from the beginning to the day's lesson.)

Into how many great parts is the Church Year divided? (page 21). How many months in each? Give the first half. Where else is this teaching found? Repeat the Creed. (Let the teacher see that the exact words under (1) and (2), page 21, are learned. What you want is accuracy here, and it is worth while to stop, if the children are not accurate, and go over and over (1) and (2) until each child can repeat the words of the book. Let the class understand at this point that exactness is a large part of their work. Secure that at the start, and there will be no further trouble. Some children learn more readily than others; be patient with all, but do not accept slovenly work from any. Require accuracy.) What seasons are about Christmas? What seasons are about Easter? To what part of the Church Year do these two seasons belong? To what part does Advent belong? and

Trinity season? How long is the second half of the Church Year? What does it include? What are we taught during this half of the year? Repeat the Ten Commandments. What day of the week is Sunday? What is it called in the New Testament? What else? (page 22). What happened on the first Lord's day? What day of the week was kept holy by the Jews? Why? What did the Jews understand by "keeping the Sabbath day holy"? When was the change made from the seventh to the first day? What is the teaching of Sunday? Of what should every Sunday remind us? What articles of the Creed express this teaching? How should Christian people spend Sunday? On what day of the week are the services of the Church made most prominent? Why are Church people specially bound to attend these services? If these services are a part of Sunday's duties, can we disregard the services and at the same time keep the day holy? What is one of the surest ways of breaking the Fourth Commandment? Is it the duty of children as well as grown people to take part in the public services? The Church is our Father's house; where would be our earthly home if all of the children stayed away? How many in this class are accustomed to go to Church? If you do not go, why not? Suppose the Rector is not a social favorite, what should we do about the services? What principle should control our Church attendance? Why? Can the work of the Rector counteract the evil influences of our neglect of the Church? Why not? What relationship does the Sunday-school bear to the Church? What is a nursery? Where is the nursery of the Church? With what special duty is the Rector charged besides read-

ing the services? When is this teaching usually given? That teaching has a particular name; what is it? Does the value of this teaching depend on the manner of delivery? If the people fail to hear the teaching because of wilful absence from the service, who is responsible? Can they plead their ignorance as an excuse? To what habit should we school ourselves regarding the services? What is habit? How are habits formed? What habits are you forming with respect to the services? Can anybody else form a habit for you? What is the difference between a habit and a character? What sort of character do habits of negligence form? How only can we hope to form a Church character? Name some of the things which may justify us in not attending upon the services of the Church. May we not, then, under such conditions, keep Sunday holy, and still not attend the services? We may be *kept away* from church by other duties; can you name any condition that could justify us in *not keeping Sunday holy* as God's day?

Let us read over page 23. The teacher should compare the lists brought by the children with that on page 23, and correct them accordingly. (The days and seasons here are those that have to do with our Lord's life. Large print are those expressed in the Creed.) Let us read page 24 together. What season is here mentioned? What does Advent mean? What is the teaching of Advent? In how many articles of the Creed is that teaching expressed? Find them in the Creed. How many Sundays in Advent? Do we say *in* or *after* or *of* Advent? Which is proper, and why? Read from your book (page 24). What is the teaching of the four Sundays in Ad-

vent? Why are there four Sundays, and not more or less? Are the other week days *of* or *in* Advent? Why? Now, open the Prayer-book and find the Advent season there. Count the Sundays. What three things do you find at this point specially appointed for each Sunday? For next Sunday learn the days and seasons on page 23; the Advent season on page 24, and the Collect for next Sunday. Which of you will be at the service to-day?

GRADE No. 2

III

THE CHURCH YEAR (*Continued*)

WHO has brought the Prayer-book and the Trinity Course? What Sunday is this? Repeat the Collect for the day. Review the class from the beginning. How is the Church Year divided? (page 21). Require the words of (1) and (2). What two great centres of thought in the first half of the year? Give the teaching of each. What seasons are about each? What are we taught in the first half of the year? How many months, weeks, and days are in the civil year? Do not business men acknowledge certain duties as belonging to each day of the civil year? Can the fact that those duties are performed on one day absolve us from the duties that belong to another day? How many months, weeks, and days in the Church Year? Are the duties of a Christian confined to Sunday? If a man is engaged in secular work during the week, how can he at the same time perform the duty he owes to the Church? ("Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.") On what day of the week does Sunday come? Give the Scriptural names for the day. What is the teaching of Sunday? Repeat the articles of the Creed expressing that teaching. What is ordinarily one of our chief duties on Sunday? If we are engaged on Sunday, how can we prevent Sunday work

from interfering with the proper observance of the day? (Let the teacher ask every possible question that will bring out a clear understanding on the part of the pupil.) Repeat the days and seasons of the Church Year (page 23). Why is Ash-Wednesday omitted in this list? Why are some days in small print and some in large letters? (The days and seasons of the Church Year are those which have to do with our Lord's life. Those in large print are mentioned in the Creed. The pupil should know the list on page 23 accurately and repeat it without hesitation.) What is the first season of the Church Year? (page 24). Give its teaching in full. What articles of the Creed express that teaching? How many Sundays in the Advent season? Give the teaching of each. (Require the words of the book.) Open your Prayer-book (page 23), and show the teaching of the first Sunday in Advent as brought out in the Collect for that day. (Read the Collect all together.) Show the teaching in the Collects for the remaining three Sundays in Advent. (Do not dwell on the Collects, only show the lessons in them. The impression left on the mind of the child is all you want here.) What is the teaching of the second Sunday in Advent? Has the Church appointed any special plan for the reading of the Bible? Turn back in your Prayer-books to pages ix, x, xi, and xii. (Let the teacher read the top line of these pages with the class, and point out the use of each table, thus associating the Church's teaching on the subject of the Holy Scripture with the "Tables of Lessons" in the Prayer-book. The class does not learn the tables. Merely make the reference to connect the lesson that has been learned with its application as laid

down in the Prayer-book. If the pupils are old enough, and you have the time, you may also refer to page 557 of the Prayer-book, and let the children read over Article VI. Don't spend too much time on this, and do not suffer the reference to draw the mind from the main purpose in hand. *Use the suggestions made to rest the mind from the drill on the Church Year.*) What is the teaching for the third Sunday in Advent? What services are appointed to emphasize this teaching? (See pages 510, 514, and 523 in the Prayer-book. Don't go further than to show these services in their connection with the teaching for the third Sunday.) For next Sunday get pages 25 and 26. Notice that in the Christmas season are three days. Notice how the teaching for the Sunday after Christmas supplements the teaching for Christmas day. Commit to memory the Collect for next Sunday. How many of you were at Church last Sunday? Who can attend the service to-day?

GRADE No. 2

IV

THE CHURCH YEAR (*Continued*)

WHO has brought the Prayer-book and Trinity Course this morning? What Sunday is this? Repeat the Collect for the day. (It will be well to turn for a moment to the last Grade [say page 49], and let the pupil see the advantage of learning the Collects now one by one. The Collects taken up that way at the present time will greatly simplify the work later.) Review: Show how the Church Year is divided. Give the teaching of the first half. The second half. Group the seasons about Christmas and Easter. What are we taught at Christmas? What at Easter? Recall the page on Sunday. Whose day is it? By whose authority was the change made from the seventh to the first day? (Better ask your Rector for the answer to this last question.) Give the teaching of Sunday. What articles of the Creed express that teaching? Repeat the days and seasons of the Church Year (page 23). In what part of the Prayer-book do you find these days and seasons specially recorded? How many months from Advent to Trinity? How many from Trinity to Advent? What is the teaching of the Advent season? Give the articles of the Creed expressing that teaching. How many Sundays in the

season? Give the teaching of the first. The second. The third. The fourth. Why has the Church given us only four Sundays in this season? To what season does Advent lead us? How is Christmas related to Advent? How is Advent related to Christmas? What is the teaching of the Christmas season? How many special days are here marked in the Christmas season? Name them. What is the teaching of Christmas day? What is the teaching of the Sunday after Christmas? How does the teaching of the Sunday after Christmas supplement the teaching of Christmas day? Why are there not more Sundays after Christmas? [At Christmas we are taught the nature of Christ (page 21). He is perfect God and perfect man. The Scripture appointed for Christmas day teaches His Divinity. The Scripture for the Sunday after Christmas teaches His Humanity. His nature is thus fully revealed, and there is no more to be added. Hence the Church gives us only one Sunday after Christmas.] (Sometimes there is a second Sunday because of the day of the week on which Christmas comes. But in that case, see rubric.) What is the teaching of the Circumcision? How old was our Lord on this day? How many days after Christmas does the Circumcision come? By what other name is this day called? Is it a Church day or a civil day? How long has this been observed as a Church day? How long has the first day of January been the beginning of the civil year? How should Christian people observe the day? How is it observed in the world? What service of the Prayer-book corresponds with the service of the Circumcision? (See Prayer-book, page 244.) What is the teaching of the day? The teaching of the

Circumcision is not expressed in the Creed as an article of faith—how is the teaching of the day related to the Creed? (The Creed is the statement of our Faith; the teaching of the Circumcision of Christ is obedience to the will of God. "Faith without works is dead." If we believe, we must obey. Therefore, the teaching of the Circumcision involves the whole creed.) Name the three days closely associated with Christmas day. St. Stephen, St. John, and the Innocents were all martyrs or witnesses; how did they differ from each other? Who are martyrs to-day? For next Sunday learn page 27 and the last half of page 28 perfectly. Read over the first half of page 28 attentively. Learn the Collect for next Sunday. Who were at church last Sunday? How many will be at the service to-day? (If time allows) open your Prayer-book and find the Confirmation Service. What service precedes it? What follows? What Sunday is this? Find the first and second lesson for the Morning and Evening Service. Listen for these when the Rector announces the lessons. Find the Psalter for the day. (The teacher will use the references to the Prayer-book as a rest to the class, but do not let the references take up time or interfere with the real work of drill on the Church Year.)

GRADE No. 2

V

THE CHURCH YEAR (*Continued*)

OUR lesson for to-day is the Epiphany Season. What does the word Epiphany mean? What is the teaching of the season? (page 27). Who are Gentiles? To whom was our Lord manifested at Christmas? Who are Jews? Are there any people in the world who are not included in one of these two terms? What article of the Creed expresses the teaching of the Epiphany Season? What does the word Catholic mean? How does this article express the teaching of the Epiphany? You say in the Creed, "I believe in the Holy Catholic Church." What does the title "Roman Catholic" mean? (Roman means peculiar to Rome. Catholic means universal. You should be careful in the use of these terms, and never confound them.) Is the Epiphany a fixed or a movable day? When does it come? To what nation did the Blessed Virgin belong? Who had foretold the birth of our Lord? To what nation did the prophets belong? To whom was our Lord's birth foretold? To whom had God made promises that were fulfilled when our Lord was born? What day do we celebrate as our Lord's birthday? To whom, then, was our Lord manifested at Christmas? Are we Jews? If at Christmas our Lord was manifested

to the Jews, and to the Jews only, how have we who are not Jews become partakers of the blessings of Christians? (This is the meaning of the Epiphany Season, and this is its importance in the Church's system of Christian education. The three kings were the representatives of the Gentile world, just as the shepherds were the representatives of the Jews, and in this way the birth of our Lord was made known to the whole world. We might call the Epiphany in a certain sense the Gentile Christmas.) What kind of messengers did God use to tell the Jews that our Lord had been born? What means did He use to make it known to the Gentiles and to lead them to the manger? Yes, God used a star for the Gentiles, and He sent angels to tell the Jews. I suspect there is a great thought for us in this fact. A star would probably have been meaningless to the Jews, and an angel would probably have frightened the Gentiles. God had often spoken to the Jews by the visit of an angel, and the Wise Men of the East were students of the heavenly bodies. God chose a messenger that was best suited to each. So God speaks to us to-day through the things that belong to our ordinary life. (He speaks to the mother through her child. To fishermen He said, "I will make you fishers of men." To vine dressers, "I am the vine." Use the many illustrations that suggest themselves to make the thought clear.) How many Sundays after the Epiphany? Give the teaching of each. To what Sunday in Advent does the last after Epiphany correspond? What do you mean by one corresponding with the other? What three days are closely associated with Christmas? What does the word martyr mean? In this sense, who are the Church's

martyrs to-day? Back to what season does the Epiphany look? What is the teaching of Christmas season? (Require these words accurately.) What article of the Creed expresses this teaching? How many Sundays after Christmas? Give its teaching. What is the teaching of the Circumcision? Is the Circumcision mentioned in the Creed? What relationship does the teaching of Circumcision bear to the whole Creed? What season precedes Christmas? How is Christmas related to this season? What is the teaching of Advent? Give the articles of the Creed expressing that teaching. How many Sundays in Advent season? Give the teaching of each. Repeat the days and seasons in the Church Year. Give the number of Sundays in each season as far as you have learned them. Show how the Church Year is divided. How many of you were at service last Sunday? Who can attend to-day? For next Sunday learn page 29. Don't forget your Collect for the day.

GRADE No. 2

VI

THE CHURCH YEAR (*Continued*)

WHO has the Trinity Course and the Prayer-book? Let us repeat the Collect for the day. Our lesson is the Lenten season (page 29). We will first review. How is the Church Year divided? How much time does the Church devote to each part? What are we taught in the first half? What in the second? Why is the Creed placed first? What does St. James say about faith without works? If we believe, what must we strive to do? Where do we find our duty? What two great days are found in the first half of the Church Year? Repeat the days and seasons of the year. Give the teaching of Advent and the articles of the Creed that express that teaching. How many Sundays in the season? Give the teaching of each. What season follows? How is Advent related to Christmas? How is Christmas related to Advent? Could Christmas come before Advent? Could Christmas come anywhere in the Church Year except where it does come? Why not? What do you mean by sequence of thought? (You will do well to watch the care with which the Church observes this law throughout her system of instruction. There is no chance in the arrangement of her seasons; one *must* follow the other in the

exact order in which they come.) What is the teaching of the Christmas season? Give the article of the Creed. Show how the teaching for the Sunday after Christmas supplements the teaching of Christmas Day. What great lesson was taught when our Lord was circumcised? (Adam's first act was one of disobedience. Our Lord said at a later time, "My meat and drink is to do the will of Him that sent Me.") What season follows Christmas? Give the teaching of the Epiphany and the article of the Creed expressing that teaching. How many Sundays after Epiphany? Are all these Sundays used every year? What determines the number of Sundays after Epiphany each year? Give the teaching of each Sunday after the Epiphany. Let the teacher call careful attention to page 28. It is important to have clearly impressed upon the child's mind the change of thought that comes over the Church's teaching at this point. All through the Epiphany season we have been looking back to Christmas. When the Epiphany season is over the Church turns her face forward to Easter. The seasons that centre about Christmas are passed, and in the Lenten season we enter upon those that centre about Easter. For this change of thought and teaching the Church prepares the way by placing three Sundays between Epiphany and Lent. These may be called the preparatory season of Lent. Name these three Sundays, and give the teaching of each. The teaching of each of these Sundays begins with the word "duty." Why is this? In this thought you will find a very accurate meaning of Lent. Lent is a season of self-examination. We must have some standard by which to try ourselves, and the Church points out God's

law as that standard. We have duties to perform. They are to God, to ourselves, and to our neighbor. If we would discover our shortcomings we must know what is required of us. Hence these three Sundays of Preparation point out the duties we owe, and to whom. How long is the Lenten season? When does Lent always come? What does the word Lent mean? What is the significance of that term? Where do you find "spring" mentioned as a season? How are farmers engaged in the spring time? What relation does the work then done bear to the growing of seed and the harvest? Will seed grow to the best advantage and bring forth most fruit on ground that has not been ploughed? Can you recall the parable of the sower? What days are *in* Lent, and yet do not belong to the season? Why are Sundays never fast days? What is the teaching of the Lenten season? What article of the Creed expresses that teaching? On what day of the week does Lent begin? What is that day called? What is the teaching of Ash-Wednesday? How many Sundays in the Lenten season? (page 29). Give the teaching of each. (You will notice that Lent does not close, as do Advent and Epiphany, with a practical lesson to the people; the reason is that Lent is not a complete season in itself. Lent is a preparatory season for Easter, and its lessons hasten on to that great feast day.) For next Sunday learn pages 30, 31, and 32. Do not forget the Collect. How many of the class can be at the service to-day? Children, you have learned about one-half of the Church Year.

GRADE No. 2

VII

THE CHURCH YEAR (*Continued*)

NOTE.—By this time the teacher will have observed that we have in mind one definite purpose. We are studying in the Second Grade the Church Year, and our purpose is to get the Church Year clearly before the child. Hundreds of side issues suggest themselves, and numbers of irrelevant questions come up; all these we avoid. Our purpose is a single one, and we do not lose sight of it, nor do we permit the child to lose sight of it. "One thing at a time, and that well done," is the motto. If the child wearies of the drill, we rest the mind for a moment, *always using something that is immediately connected with the thought in hand.* For that reason refer to the Book of Common Prayer for an illustration, and not to a Chinese puzzle-box for entertainment. Childish entertainment is one thing; winning and holding the child's interest and attention is another. The teacher will do well to meditate on this distinction, for therein lies the art of the instructor. The Church's system of teaching is marked by two very striking characteristics: (1) Unity of thought; (2) Sequence of thought. To contradict either is to occasion confusion in the mind of the child. To secure unity of thought, and therefore clearness of con-

ception, the Church has devoted a number of Sundays (weeks) to the single teaching of each Season. She introduces no extraneous matter, nor does she for a moment leave the thought in hand until "he who runs may read." We have endeavored to emphasize this method by the manner of our question. The best results are attained only by continual review. The class must be carried over and over the ground until the answers fall out as the letters of the alphabet. You are laying a foundation; see that every stone is well laid and cemented. Once get the Church Year clearly in the mind of the child, and you have opened the door to all that is to follow. The Book of Common Prayer becomes an open book; the Collects, Epistles, and Gospels have their meaning, and the child is ready for an intelligent study of the Holy Bible. If you muddy the waters at this point, the stream will not clear to the end. Drill your children over and over in the Church Year, and do not rest content until every child has the Days and Seasons at the very finger's point; until each child can run over the Church Year as children run, blindfolded, over familiar playground. I do not know but one way of teaching the "multiplication table," and that is to teach it. If you stop to "explain" each step, the child will not understand the explanation, nor will the child learn the table. Teach the table, and after a while the child will learn its value in its use. Teach the Church Year; use every means to keep the interest of the class, but sacrifice nothing to the main purpose of this Grade. The teacher who is unwilling to learn that which is assigned to the class cannot and does not deserve to succeed. Exchange places with your children at times; get

one of the class to teach the lesson, and let the teacher take her place among the children to be questioned with the rest. You will be amazed at the effect of this. Your children will be aroused to renewed interest when they discover that their teacher is studying with them, and does not depend on "the book" to "hear the lesson."

Let the lesson for to-day be a general review of the Church Year from the beginning to the point which we have reached. Do not forget the Collect for the day, and remember to ask which members of your class can attend the service to follow. Whenever you have time, after going over the work of the lesson, you cannot engage in a better or a more instructive pastime than that of turning the leaves of the Prayer-book. You will find it an unknown volume to your children, and as a book of illustration of Christian doctrine, Christian living, and Christian instruction it has no equal. There is not a thought in the Church Year that does not find its counterpart in one or more of the services. Therefore spend all of your spare time in asking questions that require for their answers the turning of the leaves of the Book of Common Prayer. Take again to-day's lesson for next Sunday (pages 30, 31, 32).

GRADE No. 2

VIII

THE CHURCH YEAR (*Continued*)

HOW many children in the class? How many copies of the Trinity Course and Prayer-book? (Let the teacher guard against carelessness in this respect. Now is the time to form habits of bringing the Prayer-book to church.) Let each child repeat the Collect for the day in turn. (It is important that the Collect for the day should be carefully committed to memory. The last Grade will require you to know each Collect, and if you will commit them one by one now, you will greatly simplify the work that will come later. Habits of accuracy are easily formed, but they must *be formed,* and much depends upon the requirements of the teacher; your children will be satisfied to do whatever satisfies the teacher.) (By the way, the last time the Rector catechised the Sunday-school, I missed some of the voices of my children. Make it a rule always to answer in full voice. Never mind about mistakes. If you make a mistake, make it out loud, so that it may be corrected. Always speak out loud in the catechising; it will teach you to speak out loud in the responses of the Church services. The Church requires the Rector to catechise the children regularly, and you deprive him of the chief pleasure in performing this duty

if you muffle your voices. Speak out loud.) Our lesson for the day closes the Lenten lesson. Let us see how much of the Church Year we know. Divide the Church Year. What are we taught in the first half? What in the second? The baptismal service requires that we shall be "taught the Creed, the Lord's Prayer, and the Ten Commandments"; we know where two of these are taught, but where are we taught the Lord's Prayer? (See every service of the Prayer-book.) Tell me what you have learned about Sunday, its institution, its observance, the articles of the Creed that express its teaching, the change from the seventh to the first day, and by what authority? How did the Jews keep the Sabbath day holy? Should Christian people be less careful than were the Jews? What principle should govern us in this respect? Name the days and seasons of the Church Year. What does Advent mean? How many Sundays in the season? Give the teaching of each. What season follows? Give its teaching and the article of the Creed. Give the teaching of the Sunday after Christmas, and of the Circumcision. What season follows? How many Sundays after Epiphany? Give the teaching of each. On what day does the Epiphany come? What relation do the Advent and Epiphany seasons bear to Christmas? Name the three days preparatory to Lent. Why are these days placed here? What change of thought comes over the Church's service and teaching at this point? What is the meaning of the word "Lent"? From the meaning and use of this word, what would you think the Church meant by giving us the Lenten season? How do you think we should observe Lent? How is the amount and the quality of food

we eat related to our observance of Lent? How may we make it an important matter? How many days *in* Lent? What days are *of* Lent, and what days are *in* Lent, and what is the distinction? Give the teaching of Ash-Wednesday, and of each Sunday in the season. What is the teaching of the Season? Give the article of the Creed that expresses that teaching. Name the three days that are specially marked in the last week of Lent. What is commemorated on the Thursday before Easter? What on Good Friday? What is the teaching of Good Friday? Repeat the article of the Creed that expresses that teaching. What day follows Good Friday? Give its teaching and the article of the Creed that expresses that teaching. What names are given in the Scripture to "the place of departed spirits"? (Ask your Rector.) For next Sunday learn the Easter Season, page 33. How many were at service last Sunday? Who will be present to-day? Do not forget the Collect.

GRADE No. 2

IX

THE CHURCH YEAR (*Continued*)

WHO has brought the Book of Common Prayer and the Trinity Course? Let us repeat the Collect for the day in turn. Our lesson to-day is the Easter Season (page 33). To what part of the Church Year does Easter belong? What Seasons are grouped about Easter? What are we taught during these Seasons? (see page 21). What other great day comes in the first half of the year? What Seasons are grouped about it? What are we taught during these Seasons? (see page 21). What is the teaching of Easter Season? What articles of the Creed express that teaching? On what day of the week does Easter come? What is that day called in the New Testament? How many Sundays are in the Easter Season? What is the first one called? What is the teaching of Easter Day? What two days are specially marked in Easter week? With what does the Church furnish us in the Scripture chosen for those two days? What are some of the proofs of the resurrection of our Lord, not mentioned in the Scripture? (Sunday taking the place of the Sabbath. The existence of the Church. The passing away of the Jewish Sacrifice. The condition of the Jewish nation to-day.) What is one of the most unan-

swerable proofs of the resurrection of our Lord? (The daily life of every consistent Christian.) What is the teaching of the first Sunday after Easter? The second? The third? The fourth? The fifth? To what other Sundays does the teaching of this last Sunday after Easter correspond? Show the correspondence. Why does the Church close every season this way? The exception is Lent. Why? Open your Prayer-books at the Collect for Easter Day; you will find a word there used out of the ordinary sense, "As by thy special grace '*preventing*' us." Turn to the Collect for the seventeenth Sunday after Trinity, and you will find the same word. What is the ordinary meaning of the word "prevent," and what is its meaning in the Collects referred to? How does the word get these two meanings? The word as here used is called "obsolete." There are one or two other obsolete words in the Prayer-book. When you get a little further on in this study and compare the Prayer-book with other standard books written about the same time it was translated, you will wonder that there are so few *obsolete* words, and you will have to answer the question: Who has preserved the language of the Prayer-book and kept it so pure? The same is true of the language of the Bible, and these two Books are the only exceptions. The English language has grown away from other books, but it has grown out of and around these two. I wonder why? Into how many great parts is the Church Year divided? What is the teaching of the first half? What of the second? How much of the civil year does the Church year cover? What is the teaching of Sunday? Give the Articles of the Creed expressing that teaching. Name the Days and Seasons of

the Church Year. What is the teaching of Advent? Give the Articles of the Creed. How many Sundays in the Advent Season? What is the teaching of each? Why would it be incorrect to say "the first Sunday *of* Advent?" What Season follows Advent? What is the relation between the two? Give the teaching of Christmas Day and that of the Sunday after Christmas, and show wherein one supplements the other. What Article of the Creed expresses the teaching of Christmas? This is one of the articles of Advent: Why should it be repeated at Christmas? Through what Season does the Christmas thought continue? What is the meaning of the word "Epiphany"? What is the teaching of the Epiphany Season? In what month and on what day does the Epiphany come? What Article of the Creed expresses the teaching of the Epiphany? How many Sundays after the Epiphany? Give the teaching of each. What determines the number for each year? What Season follows the Epiphany? Why are three Sundays placed between the two Seasons? What are those Sundays called? Give the name and the teaching of each. What is the teaching of Lent? Give the Article of the Creed. On what day does Lent begin? Why is it called Ash-Wednesday? Our time is up. Who will be at church to-day? Learn pages 34 and 35 for next Sunday, and do not forget the Collect.

GRADE No. 2

X

THE CHURCH YEAR (*Continued*)

SOME one, looking forward to the Sunday-school as the most fitting place for Church work, asked the question: What is required of your teachers? We think the question one of general interest, for it has to do not with the special rules of a given school, but with the success of all those who would engage in this most important department of Church work. It is not possible to create a teacher by the passage of certain rules of government; a school may be controlled by rules, but thus may not teachers be made. There are certain simple things to be kept in mind, and to be acted on, and these every one who intends to do the work of the Sunday-school must require of himself.

1. As strange as it may seem at first glance, the first requisite for a successful Sunday-school teacher is neither knowledge already acquired nor marked ability to impart the same. If you are to teach in the secular school, the authorities must first be certified that you know the subjects to be taught, as well as that you are apt to teach. Not so in the school of the Church. Something else is of far more importance in the Sunday-school than knowledge of the subjects to be taught there, and ability to teach

the same. It is a fact, that among our most successful teachers in the Sunday-school are those who would not stand out prominently for their knowledge of subjects pertaining to theology. This knowledge is not to be underrated, neither must it be permitted to usurp the place that belongs to other things. You may know all that is required for holy orders, and yet not know enough to be a teacher in the Sunday-school of the Church; and on the other hand, your attainments may be exceedingly limited, and yet your work may place you among the best and the most successful instructors in the same school. If you desire to succeed as a Sunday-school teacher, the first requisites are *earnestness of heart* and *singleness of purpose.* If you have these qualities all else that is needed to make of yourself the best of Sunday-school teachers can be easily attained. (The exceptions to this are so rare that they need not be noted.) Earnestness of heart will lead you to a personal interest in the life and growing character of each of your pupils, and singleness of purpose will force you to place a new and proper value upon the influence of your manner of living over the lives of the little children intrusted to your care. The test of a Sunday-school teacher is in the kind of *influence* she wields, not in the amount of knowledge she happens to have stored away. If you are in earnest you will regard every child in your class as a plant growing under your hand, and growing morally by feeding upon the surroundings which your example casts about the plant.

2. The work of the Sunday-school is purely moral, both in the nature of the instruction and in the control of the pupils. You have a class, but you cannot enforce attend-

ance, nor can you compel the children to study by methods resorted to in secular schools. This is not to make chance the master of the situation. The Sunday-school teacher really has a control over her children, if she will use it, which is more telling than that of the secular teacher. In the former the teacher can set her own standard of excellence, and if she will but win the interest and affection of the pupils, her standard will become the class standard. This cannot be done by coming to Sunday-school sometimes during the month and "hearing lessons" when you happen to come. Children detect in a moment the difference between the sympathetic touch of the human heart and the metallic emptiness of a talking machine. That which makes one Sunday-school teacher a success and another a dismal failure is not in the make-up of the class, but in the requirements which each teacher demands *of herself*. Therefore the question suggested is one of general interest, and in reply we ask the privilege of offering a thought or two.

3. The teacher must first *be sure of herself*. Never mind about the children—they are the material to be moulded. The matter of chief importance to start with in this connection is the mould and the moulder, and these the teacher must consider herself to be. In general terms, almost anything can be made of the children. If in one sentence the attempt is made to cover the whole ground, we would say that the young lady or the young gentleman (youth being only a relative term) who is *playing* Church will do well not to undertake the work of the Sunday-school. If you are not a Churchman; if in your mind the Church is not God's house of prayer—a place to be

reverenced and to be regarded as the most sacred and the most holy spot on the earth—there is another work for you to do that will require so much of your time as to leave none for teaching others. If in your mind the children intrusted to you are not the Church's children, and the rapidly advancing material out of which to-morrow's congregations are to be made, you will do well not to undertake to fashion the Church character of those children. Little crabs walk sideways, and there is an evident reason for it.

4. If you are in earnest in this work, you will make yourself regular in the attendance upon the Sunday-school. It is impossible to secure regularity on the part of the children save through the example of the teacher. But there is a kind of regularity that proves a personal contempt for the work. I have known teachers who were *regularly late*. There is at times an excuse for absence; there is no excuse for lateness, except in the case of death —we sometimes speak of the "late Mr. Blank," but that is only after a funeral. If you are in earnest, you will be punctual as well as regular.

5. Your interest in the children must be a personal one. You must know your pupils in their homes; in the case of absence, you must go to the child's home and inquire into the cause. A visit to a sick child will weld a lifetime's influence. You should know the parents and the home surroundings, for these will account for many of the little problems of the class-room. It is curious out of what surroundings even the most delicate and the most beautiful pond-lilies grow.

6. Above all things *study the lesson* you give to your

children, and learn the lesson yourself as you would have the children learn it. Follow these simple suggestions, and you will make yourself not only a Sunday-school teacher, but you will become a power for good in the parish that is blest by your presence, your work, and your influence. You will have learned that the chief work of the Sunday-school teacher is to win the interest and attention of the class where these are lacking, and to hold the interest where it has been won.

In the work of the Sunday-school there is no place for discouragement. If the children are not what you would like them to be, your work will be to make them what they are not. This is a difficulty, but so is everything else that is worth the doing. The real value of the Sunday-school is not always measured by the progress of the child. "The kingdom of heaven is like unto a seed which a man sowed." This is what you are doing, and such seed sometimes lie dormant for years. Be sure of the *kind* of seed you plant, and of the *manner* of your planting, leaving the growth to God and to the harvest.

GRADE No. 2

XI

THE CHURCH YEAR (*Continued*)

OUR lesson for to-day is the Ascension and Whitsun Seasons (pages 34 and 35). Has any one forgotten the Prayer-book or the Trinity Course? What Sunday is this? Let the class first repeat the Collect for the day, and then let the same be repeated by each of the members. What does the word "Collect" mean, and why is this little prayer called the Collect? Who established the seasons in nature and promised their continuance? (Gen. 8: 22.) By what authority were the months arranged in the civil year? By whose authority were the Seasons and the Days of the Church Year laid out? (Let the teacher show the confusion that would exist in nature and in business if there were not regular seasons, and if the months did not follow each other in order; and use the illustration in emphasizing the meaning and value of the Seasons in the Church Year.) Into how many great parts is the Church Year divided? How long is each? What are we taught in the first half, and where do we find that teaching? Repeat from the Catechism the question and answer on the Creed. What are we taught in the second half of the Church Year? Where do we find that teaching? Repeat your duty to God and

to your neighbor as found in the Catechism. What are we taught at Christmas and Easter, and tell the Seasons that are grouped about each of these Days? Tell all you have learned about Sunday; on what day of the week it comes; with what day it corresponds under the Jewish law; when the change was made from the seventh to the first day of the week; by whose authority the change was made; how the Jews kept the Sabbath day holy, and how the Christian Sunday should be observed. What is the teaching of Sunday? Of what should every Sunday remind us? What Article of the Creed expresses the teaching of Sunday? Repeat the Days and Seasons of the Church Year. Point out the Seasons whose teachings are expressed in the Creed and those whose teachings are not so expressed. What is the difference between studying the Prayer-book and studying "about" the Prayer-book? Where do you learn *about* the Prayer-book? May you not know all this without opening the pages of the Prayer-book itself? Of what use would this alone be to you in the services of the Church? What is the first Season of the Church Year? Give the number of Sundays, the teaching of each, the teaching of the Season, and the Articles of the Creed expressing that teaching. What Season follows? Give the teaching and the Article of the Creed. Show the relation between these two Seasons and that of the Epiphany. What is the teaching of the Epiphany? Give the Article of the Creed, the number of Sundays, and the teaching of each. What determines the number of Sundays in this Season each year? When will we have more and when less? What change of thought takes place in the teaching of the Church when we pass the Epiphany

Season? What Season follows? What three days are placed between the two? What is the teaching of those Sundays, and why are they placed here? When does Lent always begin? Is the day of the month fixed? To what natural season does Lent correspond? What does the word "Lent" mean? How does this indicate to us the purpose of the Lenten Season? How many Sundays in the Lenten Season? Give the teaching of the Season, the article of the Creed expressing that teaching, and the teaching of every Sunday in the Season. What three special days come in the last week of Lent? Give the teaching to each, and the article of the Creed expressing the teaching of the last two. What Season follows? Why should Easter come here and not at the first of the year? Show the effect of displacing any one of the Seasons of the Church. What Season follows Easter? On what day of the week does the Ascension fall? What is that day called in the Prayer-book? Are "Palm Sunday," "Maundy Thursday," "Passion Week," and "Holy Week" Prayer-book terms? If you find them to be so, use them; if not, follow the language of the Prayer-book. How long after Easter is the Ascension? What is the teaching of the Day? Give the Article of the Creed. How many Sundays after the Ascension? What is its teaching? What Season follows? Give its teaching and the Article of the Creed expressing that teaching. For next time take a review of what we have learned; try and be perfect in it. Do not forget the Collect. How many were at church last Sunday? Who will be present to-day?

GRADE No. 2

XII

THE CHURCH YEAR (*Concluded*)

THIS paper closes the Church Year, as set forth in the Second Grade of the Trinity Course of Church Instruction.

We have followed the teaching of the Church through one-half of her year, and should have clearly in our minds what is meant by "the Articles of the Christian faith as contained in the Apostles' Creed," and we should also appreciate the importance of learning the Creed just as the Church teaches the same. There are two expressions frequently used by those who do not think seriously of these matters, and now is the time to be rid of them. One says, "I do not like a doctrinal sermon"; another commends the "Gospel sermon" of the modern pulpit. We who have been studying the Creed as taught by the Church should know the danger that lies beneath these two statements. The word "doctrine" and the word "teaching" are derived from the same word and mean the same thing; a doctrinal sermon is a sermon in which something definite is taught. The Creed is the statement of certain facts which God has revealed concerning Himself, and a sermon based on any one of these facts would be a "doctrinal" sermon. A sermon on Christmas or Good Friday, on

Easter or the Ascension, on the Church or our relationship to God would be a doctrinal sermon, and hence the statement, "I do not like doctrinal sermons" is the prattle of an unthinking person. The sermons recorded in the New Testament are all of this character. Take, for illustration, the sermon on the day of Pentecost, which is recorded in the Acts of the Apostles, or any one of St. Paul's sermons; they are all *doctrinal.* The distinction made by the Church is safer; we are first taught and then upon the basis of what we have learned we are expected to build our Christian character. Hence you will hear in the Church "teaching or doctrinal sermons," or sermons on the Creed, and what we may call, for want of a better word, "practical sermons," or sermons on the Commandments and Lord's Prayer. These two must go together, but the teaching must always be done first. We must *know* in order that we may *do,* and to know we must be taught. The practical life is based upon what we have been taught. "Go ye into all the world and teach" is the Master's commission. This is the reason the Church is so careful to have us learn the Creed, and this is the reason that in the Church's system of instruction the Creed is placed first. From Advent to Trinity we are not only taught the Creed, but in the services of the Church the portions of Scripture appointed for the Sundays of this period are chosen with reference to this definite teaching. Beginning with the promise of His coming in Advent, the Church follows the life of our Lord, step by step, as it is recorded in the Creed—His birth, His suffering, His death, His descent into the place of departed spirits, His resurrection, His ascension, the coming of the Holy

Spirit, the establishment of the Church, the life eternal. This is the work we have been doing, and the importance of this work should be apparent; we have been laying a foundation. The Creed is the foundation of the Christian life, and hence we have insisted upon accuracy. In the foundation of a house there should be no breaks; one stone must be laid next to another; one stone must rest on another; one stone must be separated from another only by the cement which welds them all into a solid base, upon which the building is to be erected. In the Creed we are laying the foundation of our Christian character, and hence one Article must follow another by natural sequence; one Article must lead to another by the law of necessity, and all must be cemented together as the full and complete statement of our faith in God. Hence, too, may be seen the practical value of the Creed to each individual Christian's personal life. A foundation has no meaning unless the building is raised upon it. Foundations are concealed by the building, and foundations are valuable only as they support the building that rests upon them. The Creed is the foundation upon which we build our Christian character. To stop short of the building; to be content with having learned the Creed, is to make the foundation a useless and a meaningless thing. Hence the Articles of the Creed must enter the practical every-day life of each individual who names the name of Christ. The foundation prepares the way for the building: the building presupposes the foundation. The Creed prepares the way for the personal life of the Christian: the personal life presupposes the acceptance of the Articles of Faith contained in the Creed. Therefore the Creed leads

us of necessity to the Ten Commandments. "If ye love Me, keep My commandments." To know should lead us to do, and therefore the first half of the Church Year leads us to the second half. In the services of the Church from Advent to Trinity we study the Creed, which is the statement of our *faith* in God; from Trinity to Advent we study the Ten Commandments, which is the statement of our *duty* based upon that faith.

If the work which we have laid out has been done, your children will now know the Days and Seasons of the Church Year; the teaching of each and the Article of the Creed expressing that teaching; the number of Sundays in each season, and the teaching for each Sunday from Advent to Trinity. The Trinity Season covers six months, but for the pleasure of teacher and pupil alike it may be said that the hardest part of your work is over. The teachings of the Sundays in the Trinity Season are grouped so naturally that there will be but little difficulty in committing them to memory. If the teacher will follow the suggestions here made, assigning for each Sunday a portion of the Season, and spending the rest of the time in a review of the whole year, it will be found that the children will commit the teaching of every Sunday of the Trinity Season in from four to six weeks. In teaching the Ten Commandments the Church seems to group certain Sundays together, and it will be well for us to follow that order in learning the Trinity Season.

The first group consists of Trinity Sunday, which gives us the statement of the Creed in full, and the two Sundays that follow, in which the whole law is stated—our Duty to God and our Duty to our neighbor.

The second group consists of the third, fourth, and fifth Sundays, each of which begins with the word "trust."

The third group consists of the sixth, seventh, eighth, and ninth Sundays, in the teaching of which are portrayed such characteristics as will be manifested in the heart and life because of our fear, love, and trust toward God.

The fourth group consists of the tenth, eleventh, and twelfth Sundays, in each of which the teaching begins with the word "prayer."

The fifth group consists of the thirteenth and fourteenth Sundays, in the first of which is stated our Duty to God, and in the second our Duty to our neighbor.

The sixth group includes the rest of the Sundays of the season, and here the teachings follow by natural sequence. Fifteenth, the Church, of which God is the head; sixteenth, the Church, of which we are the members; seventeenth, good works as a result of membership in that body, of which God is the head and we are the members; eighteenth, temptation comes, resist it; nineteenth, trying to do what is right and trying to avoid what is wrong, we are living the new life; twentieth, this new life manifests itself in temperance, soberness, and chastity; twenty-first, not in our own strength; twenty-second, duty to God leads to duty to our fellow-man; twenty-third, yours becomes a life of devotion; twenty-fourth, remission of sins; Sunday next before Advent, gather up the fragments. Let the pupils learn the teaching for each Sunday in the language used in the Trinity Course.

It is worth while, before leaving the second grade, to pause a moment and see what we have accomplished.

The children who have done the work herein required need fear no examination that can be given on the Church Year, and the teacher may congratulate herself that what has been taught has prepared the way for a thorough knowledge of "the truth as this Church hath received the same." You have not consciously taught the Bible, and your children are not conscious that they have been studying the Bible; and yet, under this system, both teacher and pupil have unconsciously absorbed the principle of intelligent Bible reading and Bible study, and already the foundation is laid for the Bible class that will follow the completion of the Trinity Course. If you would test this, you can now open the Holy Scripture at any place in the New or Old Testament and read to your class—the children will tell you "that is about Easter and the resurrection; that is about Good Friday and the death of our Lord; that is about His return to the Father and the Ascension; that is the promise of the coming of the Holy Ghost, and was fulfilled on Whit Sunday," and so on throughout the reading. You cannot teach as the Church would have you that you do not teach the Bible. The only difference between the system you are using and other systems is that we gradually prepare the mind of the child for the study of the Bible, instead of forming a so-called Bible class of pupils who are not prepared for the study. Having learned the Church Year, you have the Bible already systematized in your mind; and by the time you have followed this through the services of the Church and the Gospels and Epistles (third and fourth Grades), your children will be ready for the Bible class. The logical conclusion of the Trinity Course is the study of the Holy

Bible, for the intelligent study of which this course prepares us.

After an examination on the Church Year your children should receive their Certificates and be advanced to the Book of Common Prayer, which is the work of the Third Grade of the Trinity Course. In the sixth and following editions are printed the Divisions of the services (page 173), and if you are using the earlier editions it will be well for the teacher to have the sixth. The children can readily commit the Divisions as they come to them.

In case we have moved more rapidly than some teachers have been able to take their classes, you should not be discouraged. Each class must be measured by its own capacity.

In our next paper the questions will be on the Book of Common Prayer. See that your children bring the Prayer-book and the Trinity Course every Sunday. Read over carefully what is said of this Grade in the Trinity Course (pp. 41–43); the general directions therein given will direct the study of the Prayer-book.

The Trinity Course of Church Instruction

GRADE No. 3

XIII

THE BOOK OF COMMON PRAYER (Pages 41–43)

WE enter to-day the Third Grade of the Trinity Course of Church Instruction.

There is a broad difference between studying the Prayer-book and studying "about" the Prayer-book. We learn *about* the Prayer-book by studying its history, and this we may thoroughly master, and at the same time have very little knowledge of the Book itself. If we are to study the history of the Prayer-book, it would be necessary to make reference to many other books that have been written on the Prayer-book, but this is not our purpose. We are to study the Book of Common Prayer ITSELF, and until that book is familiar to us we strongly advise that no book of reference be used by the teacher or pupil. (If any exception is to be made, we mention Barry's Teacher's Prayer-book, and yet in the use of this we warn against substituting its notes in the place of the Book of Common Prayer. Let the Teacher's Prayer-book, if used at all, be used only at home to answer questions that arise. *Do not bring it to the class.*) Study the Prayer-book, and

do not mind for the present what other people have to say "about" the Prayer-book. If any questions are asked which you cannot answer from the Prayer-book, ask your Rector. When you get through with this grade, we can pick up the history of the Prayer-book, if you have a mind to, and we will be all the better prepared to understand and appreciate what is said "about" the Prayer-book. Read carefully what is said in the Trinity Course, Grade 3, pages 41–43. This is a mere outline for our guidance. We said no more in the Trinity Course because we did not wish to divert the mind from the Prayer-book itself. Note that on page 173 (sixth and following editions) are found the Divisions of the services. Every child should have a Prayer-book and a copy of the Trinity Course, and should be required to bring the same every Sunday. Do not forget the Collect for each Sunday in this Grade, as in the Second.

I. Open your Prayer-books. The first thing is a Table for finding the places—this we will omit. What comes next? All read the page together. What would you call that page? How many Title-pages are there in the Prayer-book? Find the other two. (See pages 509 and 555.) To what does each of these Title-pages refer? Into how many large parts may the Prayer-book be divided? With what does the first deal? (Faith and worship.) The second? (Government.) The third? (The Articles of Religion may be dropped out of consideration until we reach them; only do not confound "Articles of Faith" with the articles of religion. With the latter you will have nothing to do. In the Church of England the clergy are required to sign the articles of religion, but not

so with us.) The Book of Common Prayer contains, then, (1) the Church's Faith and Worship; and (2) her Government. In what form is the Faith expressed? To which of the three large parts mentioned does the Faith specially belong? Why does the Creed specially belong there? In what part is the Worship found? What relation does the faith bear to the worship? How much of the Prayer-book does the Worship include? Let the children open their Prayer-books and see for themselves. Where do you find the Discipline of the Church? (In the rubrics and canons.) Look at the first Title-page again. How much of the Prayer-book does it embrace? Name the Sacraments, the Rites, the Ceremonies. What is a Sacrament? How many are there? How does a Rite differ from a Ceremony? How do these two differ from a Sacrament?

II. What follows the first Title-page? What is the significance of the "Certificate" here mentioned? What reason would you give as indicating the importance of such care? Illustrate by examples in coin, measures, and weights.

III. What follows the Certificate? What is the use of the Table of Contents? Is such a table usually found in books? You will be expected to learn the Table of Contents just as it is found in the Prayer-book, but do not undertake to learn it all at once, and do not hold the class back for this. Learn a few numbers each week. After the seventh the rest are easy. Be sure to learn the very words, so that the whole school can answer together when the rector catechises all the classes. Notice in the Table of Contents the line of separation after the Psalter, and

again lower. These mark the divisions between the larger parts of the Prayer-book above referred to.

IV. What follows the Table of Contents? Read this over together. What is the significance of the Ratification? What duty does it impose upon all Church members? What solemn obligation does it impose upon the Clergy of the Church? May a Clergyman use extemporaneous prayers in the public services of the Church? What do you mean by extemporaneous prayers? May a Clergyman make any change in an ordered form of service? Read the Ratification over and show its bearing on these two things. Do Clergymen ever use their own made-up prayers in the public services of the Church? (Children, let us whisper it. Wherever this is done, and by whomsoever, somebody has been studying "about" the Prayer-book, and not the book itself. You may be sure that no Clergyman would err in this respect intentionally, and when the congregations have been taught the Prayer-book and its requirements, the clergy will not err in this respect even unintentionally.)

V. What follows the Ratification? Let the Preface be read aloud by the whole class. Do not require that the Preface be learned. A general knowledge of it is all that is needed. For next Sunday learn the first Title-page, the meaning of the Certificate, the first four numbers of the Contents, and the obligation imposed on all Church members by the Ratification. Learn the Collect for the day. Who will be at the service to-day?

GRADE No. 3

XIV

THE BOOK OF COMMON PRAYER (*Continued*)

REVIEW the portions gone over last Sunday and see that the children have a clear idea of the Title-page (recalling the other two); the Certificate; that they repeat the first four numbers of the Table of Contents; the obligations imposed on us all by the Ratification. No more need be said for the present regarding the Preface.

VI. Open your Prayer-books. What follows the Preface? What services are here mentioned, and what statement is made regarding them? Turn in your Prayer-books to each of these services in the order in which they are mentioned. Mention again the liberty that is given respecting these services. What was the former custom in the use of these services? (Ask your Rector.) Against what is provision here made? What is said about the Litany? What is the next liberty allowed? What do the words "Select from this Book" mean? Against what is a guard placed here? Does this allow or prohibit extemporaneous prayers? How are the Psalms appointed to be read? Find the Psalter in the Prayer-book. What is said about Selections of Psalms? For what days are Proper Psalms appointed? Where else is this table to be found? (page 328). Are the Psalms a portion of the

Scripture? How often is the Psalter read through during the year, and at what services? What order is given for the reading of the rest of the Scripture? What liberty is given in the choice of Lessons for Sundays or Holy Days? What on Sunday evening? Suppose service is had and no Lessons are appointed, what Lessons may be used? What and when are other discretions permitted regarding Lessons to be read? Against what would you think the Church means to guard when she stipulates the discretions she proposes to allow? Should we, then, take liberties with the ordered services of the Church? If a special service, or a service for a special occasion, is to be had, who should arrange that service? Who is the Ordinary? What care should the Clergy take that the discretions allowed by the Church be not abused? How may a Clergyman abuse these discretions? If extemporaneous prayers are such an abuse, you have here another direction from the Church that they shall not be used. What directions are given regarding the Hymns and Anthems? Against what does this guard? Should Hymns that are not allowed to be sung in the services of the Church be used in the Sunday-school? Why not? Are "Moody and Sankey" and such-like Hymns excluded from the services of the Church? Should they, then, be sung in the Sunday-school? (We shall be permitted to call special attention of the teacher to this matter.)

VII. What comes next in the Prayer-book? Read the words at the top of the page. To what special Days is this Table confined? For how many services each Sunday are Lessons here provided? Glance down the left side of the page; anything familiar? Recall the Church Year

you learned in the Second Grade. In this Table the Church is following the seasons of her year. The Church Year presents the great facts that have to do with our Lord's life, and upon that Life is built our Faith as expressed in the Creed. Hence we would say that the Scripture chosen for Sunday services is chosen with respect to the teaching of the Church Year, or the life of our Lord. What Sunday is this? Look in the Table and find the Lessons appointed to be read at morning and evening service to-day. Let the teacher practise the pupils in finding the Lessons for other Sundays until each member of the class is familiar with the *use* of the Table. Don't attempt to learn the table; *learn how to use it.*

VIII. What is the next Table? Do Holy Days come at other times than on Sundays? How does a Holy Day differ from a Saint's Day? Give examples of each. Find the Lessons for St. Stephen's day; for Christmas day; for Easter eve; for All Saints'. Continue the practice until the pupils are familiar with the *use of this Table.* In the first Table the Church chose the Scripture that related to our Lord's life; what would you say was the Church's purpose in the choice of Scripture in the second Table?

IX. What Table follows this? Learn the top of the page. Glance down the left side of the page and recall the Season of Lent as learned in the Second Grade. What is Lent? What is the purpose of the Lenten Season? What would you say controlled the choice of Scripture to be read during this Season? How, then, will this third Table differ from the other two? Practise the pupils in the *use of the Table.*

X. What Table follows? What is this Table called? (The calendar.) For what purpose is this Table prepared? (For consecutive reading of the Scripture.) How many Tables of Lessons has the Church given us? Name them, and show for what purpose the Scripture is chosen in each. If we can know ahead of time the Scripture to be read, what should be our rule before going to Church? As far as possible, how should we read the Scripture daily? You say the Church has given us four Tables for reading the holy Scripture; if these portions of Scripture were written out in full, would they not belong to and be a part of the Prayer-book? But are not the references in the Prayer-book? How often, then, does the Prayer-book contain the holy Bible? Why is the Bible only referred to in these Tables, and not written out in full? (It would make the Prayer-book too large.) When others say that the Church puts the Prayer-book in the place of the Bible, what answer should be made? What proof do these Tables enable you to offer of the Church's regard for the Bible? How may you show therefrom the care with which the Church has provided for the regular and systematic reading of the holy Bible?

XI. What follows the Table last mentioned? What is the difference between Movable and Immovable Feasts? Give an example of each. What is the rule for finding Easter? When does Advent come? Note carefully the Table of Feasts. Learn and name the Fast days of the year. What are Ember days? Why so called, and when do they come? What are Rogation days, and when do they come? By what authority is Thanksgiving Day appointed? What day does the Church mention? By what

authority may this day be changed? Is Thanksgiving Day a Church day or civil holiday merely?

XII. Omit, for the present, the remaining Tables. Take as much of this for Sunday's lesson as you can learn. All should not be too much. Do not forget the Collect. Who will be at church to-day?

GRADE No. 3

XV

THE BOOK OF COMMON PRAYER (*Continued*)

HAS any one forgotten the Prayer-book and the Trinity Course? Repeat the Collect for the day. How many Tables are there for reading the Scriptures? Name them, and tell the purpose for which each is given. When do the Ember days come? For what purpose are they appointed? Are Ember days Fast or Feast days? When do the Rogation days come, and for what purpose are they appointed? When is Friday not a Fast day?

XIII. What is the first service in the Prayer-book? Notice the fine print before the service begins. These are called the Rubrics. The word Rubric means "red," and these lines in the old books were in red ink. The Rubrics are the directions for the conduct of the service, and are the *highest law of the Church.* Let it be noted that no Clergyman has the right to disregard or disobey a Rubric. What order is given in the first Rubric? What liberty is allowed in the other two? Note—On pages 173–176 (sixth and following editions Trinity Course) will be found the Divisions of the various services. These should be accurately learned as each service is reached. Follow directions on top of page 173. Turn to the Morning Prayer. What is the first thing in the service? The purpose of

these Sentences is to recall the mind from wandering and to prepare for the service. Note the following of the Church Year, as indicated on the right side of the pages of Sentences. There is a sentence appropriate for each Season. For special days the keynote of the service is struck in the opening sentence, and the theme is continued throughout the Scripture for the day. What follows the Sentences? Read the Exhortation over together, and point out the purposes for which we are taught to go to Church. Let the teacher show the difference between going to "preaching" and going to God's "house of prayer." What follows the Exhortation? By whom is the General Confession to be said? Read the Rubric. Let the teacher take this opportunity to impress the importance of clearness of speech in the responses in the service. Every word that is said in the service, whether by the Clergyman or by the people, should be uttered in a clear and a distinct voice. No excuse should be accepted for a Clergyman who mumbles the service, and none for a congregation that makes the responses in a half-hearted, listless manner. Instruct your children to repeat the Confession and all other responsive parts of the service in a clear tone and with a positive voice. This is great missionary ground. What follows the General Confession? Who says the Absolution? What is his attitude? What is the attitude of the people? (See Rubric.) Notice, there are two forms of the Absolution. Can a priest forgive sins? What, then, is the force and meaning of the Absolution? (It is called the Declaration of Absolution. It is an announcement to God's people, by God's accredited minister, that if they have been faithful in the acknowledgment of

their wrong-doing, God has forgiven them. As the confession was a general one, so the absolution is general.) What follows the Absolution? By whom is the Lord's Prayer to be said? (See the Rubric.) What is the attitude of the people and the minister? What follows the Lord's Prayer? What are Versicles? Notice the change of attitude before the Gloria. The congregation changes its attitude many times during the services, and there is a meaning for each change. Generally speaking, we kneel for prayer; we stand for singing, and we sit for instruction. The exceptions to this general rule will be noted. The service up to this point has been of a penitential nature; the service now becomes one of praise. What follows the Versicles? Notice the Rubric before the Venite. Whence is the Venite derived? The Rubric next in order will tell you when the Gloria *may* and when it *shall* be said or sung. The three Rubrics following are important. It is here that the Psalter is read, and here the directions are given for the first Lesson. What follows the first Lesson? Are the words of the Te Deum taken from the Bible? The Te Deum is a hymn of praise. Let the pupils show the Articles of the Creed as they occur in this hymn. Ask your Rector whence are derived the words of the Benedicite. (The general custom is to sing the Benedicite during Advent, and specially during Lent, so as to make the Easter service grander with the Te Deum; and on Trinity Sunday, because on that day the first Lesson is the story of the creation; but there is no law for this.) Notice the following Rubrics: Here the directions are given for the second Lesson. What follows? Notice the Rubric before the Creed. There is a liberty allowed here

for a change of words in the Creed. (The word "churches" probably does not mean congregations or parishes. Reference is no doubt had here to National Churches.) Notice the two forms of the Creed. What follows? And this closes the Morning Prayer. It is usual to have a hymn at this point, and then follows the sermon. Now let us look back. Where does the Lord's Prayer come, and why? (We have all confessed our sins; God's Minister has announced that if we are faithful God has forgiven us, and we all say "Our Father.") The Creed comes after hearing the Word of God, and before the prayers. Having heard, we ought to believe, and believing, we ought to worship. The service does not consist of so many prayers, hymns, and readings jumbled together. There must be a *relationship* between the various parts of the service, just as there is a relationship between the various parts of the human body. One part of the service leads to another part. One part interprets another. The Jubilate naturally follows the good tidings of the Gospel; the words of the Te Deum express the Christian's acceptance of the teaching of the Old Testament. A like sequence may be traced in the arrangement of the prayers. Learn for next Sunday the Divisions of the Morning Prayer (page 173). Read over the Rubrics, and learn the Collect for the day. Who were at service last Sunday? Who can be present to-day?

GRADE No. 3

XVI

THE BOOK OF COMMON PRAYER (*Continued*)

HAVE all the Prayer-book and the Trinity Course? Repeat the Collect for the day. Repeat the first four numbers of the Table of Contents. The teacher should review the class carefully, seeing that each child has clearly in mind the early part of the Prayer-book; the meaning and importance of the Certificate and the Ratification; the number and the use of the Tables for finding the Lessons; the Ember and Rogation days, etc. Repeat the Divisions of the Morning Prayer as found on page 173 (Trinity Course). Be careful that the pupils do not simply commit these Divisions as so many lists of names. Each child should be required to point them out in the services, and thus associate the Divisions with the movement of the services. In this way, should the Divisions slip the mind, they can be recalled by thinking the service over.

XIV. What service follows Morning Prayer? Note the opening rubric in connection with the same for the morning service. The evening service is so much like the morning that it is best to mark the difference (see page 173, Trinity Course). Notice particularly the rubric before the Lord's Prayer, and compare it with the same in the Morning service. The directions are made more brief

in the Evening service, and more brief still in the beginning of the Communion service, to which the attention of the class had best be called now. Teach your children always to say the Lord's Prayer out loud whenever it occurs in public service. The rubric in the Morning service covers every case, and the Lord's Prayer in the Communion service forms no exception. The rubric before the Lord's Prayer in the Communion service allows it to be omitted there if it has already been said in the Morning service, showing that the Lord's Prayer has no special and particular use in the Communion service so far as our Prayer-book is concerned. We call attention to this fact because there is an effort made in some quarters to silence the voice of the people in the Lord's Prayer at the beginning of the Communion service. So far as the American Prayer-book is concerned, this is an individual conceit, to be avoided by those who have made the Book of Common Prayer the standard of Church teaching. Notice the Venite is omitted, thus placing the Psalter immediately after the first prayers in the Evening service; another difference is seen in the introduction of the Gloria in Excelsis. Find the Magnificat, the Nunc Dimittis and (in the Morning service) the Benedictus in the Bible, and tell the occasion of their utterance and by whom. From what part of the Bible are the other chants taken? How long have the Psalms been sung in the public service of the Church? Where do the first and second Lessons come in the Evening Service? Find these lessons for to-day. Compare the versicles of the Evening Service with the Morning, and point out the difference. These short prayers are here placed in order to give the congregation

a distinct part in the service, and the answers should be spoken by the people in a voice as loud as that used by the Clergyman. Teach your children not to mumble their responses. Compare the three following prayers with the same number in the Morning service, and point out the difference. Notice the rubrics following the Collect for Aid. Permission is given for an anthem at this point. Some of the Clergy have inserted an anthem between the prayers, thus breaking the continuity of the service, much to the hurt of a worshipping people. We suppose by this rubric permission is given to have an anthem at this point when (according to the next rubric) the service is to end at this point. This is purely a matter of interpretation, and will be settled according to the taste of the Clergyman in charge. We have heard the Clergyman say, "Let us pray," and then in the midst of the prayers, when the Church was leading our thoughts from our own wants to the needs of others, we have heard, midst the rustling noise of a rising congregation, some very beautiful voices singing some very beautiful music, and then we have knelt down again with our thoughts distracted, feeling a solemn pity for the President, the Clergy, and all Conditions of Men if their welfare depended upon the kind of prayers our disturbed hearts were offering. We do not believe that this interpretation carries out the mind of the Church, and it is well for those who think as we do so to teach their children. When congregations are properly instructed, the Clergy will respect their desires so far as rendering the service is concerned. The next rubric permits a shortened service, but again this cannot mean that the regular Evening service is to be interfered with. Some-

times we are called upon to have more than two services on Sunday, and in this case the Clergyman is permitted to shorten the third service. We think this is the history of this rubric, and yet we fear that the rubric has been interpreted to the hurt of the regular Evening service. The remaining prayers are the same as in the Morning service. In this connection we would again call attention to the fact that the service of the Church does not consist of so many prayers, hymns and so much Scripture thrown together, any more than the human body consists of so many limbs and members indiscriminately attached to a trunk. There is a carefully appointed *relationship* between the parts of the service. We enter the House of prayer as a family, and the greater portion of the service has respect to the worshippers then present. This division lasts through the Creed and the first prayers, and then we are taught to remember those who are not present. The relation of the several parts of the service to each other has been pointed out.

Note, that we are gathered as a family, and hence the service is common. We say "we" and "our" until we reach the Creed. We may pray *for* each other and sing *with* each other; but each must BELIEVE for himself, and therefore the Creed begins "I believe." The other use of the singular pronoun is in the salutation of the congregation to the Clergyman, "and with Thy spirit." For next Sunday review this work; learn the Collect; the difference between the Morning and the Evening services; learn four more numbers of the Contents. Watch your responses in the services to-day, and let your voices tell the earnestness of your hearts. Who missed the service last Sunday?

GRADE No. 3

XVII

THE BOOK OF COMMON PRAYER (*Continued*)

HAVE we our Prayer-books and the Trinity Course? What is the first of the Table of Contents? The second? Give the rest through the eighth. (The teacher will see that the very words of the Contents are here given. This may be a little hard at first, but the children will reach the mark required by the teacher, and unless such portions of the Prayer-book as the Contents and the Divisions of the services are committed accurately, there will be confusion of sound when the Rector conducts the general catechising. Imagine half of the school using the Prayer-book version of the second Commandment, and the other half the words of the Bible; you would have confusion in repeating the Commandments.) What is the first service in the Prayer-book? Repeat the Divisions of the Morning Prayer as given on page 173 (Trinity Course). With what does the service begin? What are the purpose and value of the Sentences? Where does the Lord's Prayer come? Why should it be found in that place? Where does the Creed come, and why? From what portion of the Bible is the first Lesson taken? And the second? In finding the Lessons for Sunday, what Table would you use? Suppose a Saint's day came on

Sunday, what Lesson would be read? (I think your Rector would say, always give the preference to the Lord's day.)

XV. What is the second service in the Prayer-book? In what respects does the Evening Prayer differ from Morning? (Page 173.) (Be sure that the answers here are accurate. After the list on page 173 (Trinity Course) has been repeated, let the class open the Prayer-book and point out each difference between the two services.) What liberty is permitted regarding a shortened service? When may this shortened service be used? Does this liberty permit an interference with the regular Evening service? Notice the second rubric after the Collect for Aid against perils. Why are the words, "Taken out of this book," used? Attention is again called to the care with which the Church has guarded against extemporaneous prayers. Where else are such prayers forbidden? (See the Ratification, and the third paragraph under "Concerning the Service of the Church.")

XVI. What service follows Evening Prayer? When, according to the rubric, is the Litany to be used? Compare this rubric with the first paragraph under "Concerning the Service of the Church." (In this latter place it is stated that the Litany is now a separate service, and may be used at any time as such.) The Litany is naturally divided into four parts. The first includes the four opening petitions—Invocations. The second includes the following six petitions—Deprecations. The third includes the next three petitions—Intercessions. The fourth includes the remainder of the Litany—Supplications. Another division of the Litany would be the Greater Litany;

this is from the opening to the words, "O Christ, hear us!"—and the Lesser Litany; this includes the rest of the service. Notice the rubric before the Lesser Litany. Usually the whole Litany is used on Ash-Wednesday, Good Friday, and during the week days of Lent.

XVII. After the Litany, what next? Read the rubric before the occasional Thanksgivings in connection with the one before the occasional Prayers. Should either prayers or thanksgivings be used in the morning or evening service, where would they properly come? If not here, where else? Let us review our work: Repeat the first Title-page of the Prayer-book. Tell the difference between a Sacrament, a Rite, and a Ceremony. How much of the Prayer-book does the first Title-page include? What is the value of the Certificate, and by what officer of the Church is it signed? With what must every edition of the Prayer-book be compared? Why this care? Repeat the Contents of the Prayer-book as far as you have learned them. (Insist on the words of the Table.) To what does the Ratification bind all Church members? What kind of prayers does this Ratification exclude from the service? What do you mean by "Proper Psalms for Certain Days?" How often are portions of Psalms appointed to be read, and how often are all of the Psalms read during the year? How else are the Psalms used in the service? How many Tables are there for Scripture reading? Tell the purpose for which each Table is arranged. Let the teacher practise the class in *the use of each table.* What are Ember days, and when do they come? Find among the "Prayers to be used upon several occasions" the prayers for Rogation days, and from these

prayers tell for what purpose these days are appointed. When do the Rogation days come? What is the rule for finding Easter? For next Sunday learn the four next numbers of the Contents; the Divisions of the Penitential office (page 173); have the Divisions of the Morning Prayer accurate, and the difference between this and the Evening service; the Divisions of the Litany (page 173), and the rubric governing its use. Do not forget the Collect for the day.

(If the children find any difficulty in keeping up with the work it will be because the Sunday-school lesson is put off to the last of the week. Encourage your children to do a little of this preparation each day, and when Sunday comes they will be ready for the class work. The children who attend the services will be the ones most interested in the study, for there they use what they have learned.) Who will be at the service to-day? Watch your responses. Do not whisper your part. Do not mumble the service. Speak the responses in a voice as clear as that used by the Rector. When our congregations do this the service will have a new meaning. One drawling, dragging, sleepy service will do more to wear your Rector out than six days' hard work in the parish. One bright, hearty, wide-awake service will do more to increase the life of the congregation than any other agency that can be employed. It is a simple thing. Let us try it.

GRADE No. 3

XVIII

THE BOOK OF COMMON PRAYER (*Continued*)

HAVE we all brought the Prayer-book and the Trinity Course? What Sunday is this? Repeat the Collect for the day. (The teacher will do well sometimes to ask this of each child separately, and sometimes of the whole class, but always require that the Collect be committed at home with the rest of the lesson.) We have now learned twelve of the Table of Contents; what is the first? Give the rest in turn. (The teacher should begin at one end of the class and let each child answer in turn, and then begin at the other end, so as to give different numbers to each. Be sure that every child learns the Contents, and see that they answer in the words found in the Prayer-book. Accuracy will repay all the care you use at this point.) Give the divisions of Morning Prayer. (Here, too, let the teacher require the words as given in the Trinity Course, page 173. The value of this will be seen when the Rector gives his monthly catechising to the whole school. The children cannot answer together unless they have learned the same words, and this answering together is the thing that will tell to advantage in the responses of the Church.) How does the Evening Prayer differ from the Morning Prayer? At what point is it permitted to

shorten the evening service? To what conditions does this rubric apply? Suppose there are only two services on a given Sunday, does this rubric permit the cutting short of the regular Evening service? What service follows? If used in Morning Prayer, where would the Litany come? What special days are mentioned in the rubric for the use of the Litany? May it be used at any other time, and how? (See "Concerning the Services of the Church.") Is the whole Litany always used, and if not, what portion is usually omitted? When is the whole of the Litany always used? When "occasional prayers and thanksgivings" are used in Morning or Evening Prayer, where should each be said? Where do you find these directions? (See the rubrics.)

(The teacher will do well to go over the headings of the occasional prayers and thanksgivings with the class, in order that the children may know for what special things the Church makes provision here.)

XVIII. What follows in the Prayer-book? Give the Divisions of the penitential office (page 173, Trinity Course.) (This office was added to the Prayer-book at the time of its last revision, 1892. In it you will recognize much that was in the old service for Ash-Wednesday.) When *shall* this Office be used? When *may* it be used? With what does the office begin? By whom is the Psalm to be said? When the Psalter is read in the service, how is it read? How should this Psalm in the penitential office be said? (We would answer that the Minister and people should say it together. The third rubric seems to indicate this; and besides it is a very solemn form of confession in which all of God's people should take part. If

it is broken up by antiphonal reading the penitential character is marred, if not lost. We suggest, therefore, that you teach your children to say the Psalm in this service with the Minister.) There is another prayer in this office which we all say together; find it. (At this point the teacher will have the children open their Prayer-books and note what comes next. Let the children repeat the Days and Seasons of the Church Year which they learned in the Second Grade, and let it be pointed out again that between this and the Communion Service all the Collects, Epistles and Gospels for those Days and Seasons are found. We will skip these for the present. These will be associated with the Communion Service, of which they are a part, and they will be taken up as a special study in the last Grade of the Trinity Course. All that is needed here is to let the children see clearly in the Prayer-book where the Church Year is specially marked, and be made familiar with the location of these, so that they can turn at a moment to any one of the Collects. Teach the children what the word Collect means, and what the Church has done for us in the Collects for each Sunday and Holy Day; the meaning of the word Epistle, and from whence the Epistles usually come. There are exceptions; find them at your leisure and point them out. What the word Gospel means. This instruction may be put in the form of questions, the children being permitted to have their Prayer-books open to find their own answers, or the teacher may tell it to the children and question them afterward.) For next Sunday learn the Divisions of the Communion Service (page 173); four more numbers of the Contents, and be ready with your review. Do not for-

get the Collect for the day. We said something some time ago about the responses. See that you put into practice what we have learned, and remember that only those who attend the services can respond in the services. Who will be at Church to-day?

GRADE No. 3

XIX

THE BOOK OF COMMON PRAYER (*Continued*)

WHAT Season of the Church Year are we in? What Sunday is this? Repeat the Collect for the day. Repeat as a class the Contents from the Table. (The class has learned 16.) Give the Divisions of Morning Prayer. Give the differences between this service and Evening Prayer. Give the Divisions of the Litany. What follows? Give the divisions of the Penitential Office. (These Divisions will be found on page 173 of the Trinity Course, and should be learned in the words of the book.)

XIX. We have now reached the Communion service. What is the full title as given in the Table of Contents? Repeat the Divisions, page 173. (The teacher may find that some of the children, dreading the length of this service, have been careless in learning the Divisions. If so, this is a good place to stop and do some teaching. Go over and over the Divisions, taking them by twos and by threes, and varying the questions, first to the whole class, and then to the individuals. It is a good idea to divide the class in half, and let one half answer one question and the other half another. In this and other such ways the interest of the children will be aroused, and before you

realize it, all will have learned the Divisions. Do not accept sloven work, and by all means do not lose your temper. It goes without saying that the teacher has learned the Divisions herself, and this will encourage the children, seeing that questions are asked without the book, and corrections are made from the teacher's memory. Associate the Divisions in the list with the different portions of the service itself.) What comes first in the Communion service? By whom should the Lord's Prayer here be said? Recall the rubric before the Lord's Prayer in Morning Prayer. What shows that the same rubric applies here? (The fact that the rubric in the Morning Prayer includes ALL the services, of which this is one, and the fact that the rubric immediately before the Lord's Prayer in the Communion service refers to the Morning Prayer.) What follows the Collect for purity? Why do the Commandments belong here? (We are to examine ourselves, and God's law is the only standard for such examination.) The summary of the law is added in the Master's words to show us that we are bound by the moral law given under the first Dispensation. What follows the Collect for guidance? In general terms, how many Collects, Epistles and Gospels has the Church given us? If each is a part of the Communion service, how often do you think the Church means that the Holy Communion is to be administered? (The teacher will be interested to find out the origin of the "monthly Communion," and it may be that a good deed will be done if you will get your Rector interested in the answer to the same question. A weekly Collect, Epistle, and Gospel means a weekly administration of the Holy Communion.) What follows the Creed?

What does the rubric say shall be the character of the notices given in the Church? (There is a good deal in that question, and a thoughtful teacher will make a good deal of the answer. You might talk this over with your Rector and not do a bad day's work. Let advertisements find their places in the daily newspapers, where they belong, and where they should be paid for, and let us learn to hold sacred the chancel of the Church for things that are sacred.) What follows? (The fact that the sermon is specially mentioned in connection with the administration of the two sacraments presents a thought for the thoughtful teacher. A word to your class on this subject will be in season, and if the word be judicious it will advance your Rector's pulpit instruction.) What comes after the sermon? What is the difference between an Offering and a collection?

Note, that the Offering is mentioned only in connection with the Holy Communion, and is often referred to as "our Alms and Oblations." The gifts of the people are thus associated in the service with God's great Gift to us, and form a part of our Prayers,—what, then, should be the character of our Offering, and what should determine the amount? Who shall receive the Offerings from the people? What are they required to do with them? To whom are they brought? What is the priest required to do with the Offerings? What else is placed upon the Holy Table at the same time? (How careful should we be in our Offerings that are to be so associated.) What officer of the Church does the rubric say shall place the Offerings and the Bread and Wine on the Holy Table? Should, then, either be so placed by a lay reader or a deacon?

(Read the rubric over and ponder the only answer that can be given to this question, if the directions of the Church are to guide us.) In some churches the people rise when the Clergyman "humbly presents and places the Offerings upon the Holy Table." Why is this done? (They are the gifts, the alms, and the Offerings of the congregation, and when the Clergyman gives them unto the Lord the people rise to join in the Offering as a part of their worship. In some churches the people do not take any part in this portion of worship. There is no explicit direction in the rubric for the posture of the congregation; you will do well to teach your children what is the plain intention of the Church.) The rest of the service follows in regular order. Now, turn to the first rubrics of this service. Who are admitted to the Holy Communion? Who may be repelled? What must a clergyman do when he repels any one? Who is the Ordinary? Does the Church exclude from the Communion persons belonging to any of the bodies of Christian people about us? (No. See the words of the invitation.) For next Sunday review the Table of Contents as far as we have learned it. Learn the Divisions of the service for Public Baptism of Infants (page 174), and have the Divisions we have already learned at your fingers' end. Do not forget the Collect for the day. Who will be at Church to-day?

GRADE No. 3

XX

THE BOOK OF COMMON PRAYER (*Continued*)

WHO has the Prayer-book and the Trinity Course? Repeat the Collect for the day. Let the teacher review the class over the portion of the Prayer-book we have learned, covering specially the following points: The first Title-page; the Contents down to "the order for the visitation of the sick"; the Tables for Lessons; how to find Easter; the Table of Fasts and other Fasting Days; Ember Days; Rogation Days; Division of the services through Holy Communion. Show where the portions of the service commonly called the Ante-Communion and Post-Communion begin and end. When may the Commandments be omitted? Where does the Creed come in the Communion Service? When *must* the Nicene Creed be said? Who receives the Alms from the wardens? What is he required to do with them? What else is he required to place upon the Holy Table at this time? (What would you think if a lay-reader or a deacon should step into the Chancel at this time and place the Bread and the Wine upon the Holy Table? Then, neither a lay-reader nor a deacon should place the Alms there. The Church has grouped these things and made the act a part of the priest's office.) Who are invited to the Holy Com-

munion? (See shorter invitation.) Does the Church exclude Christian people who have not been confirmed? (No. It is the Lord's Table, and the Church extends the Lord's invitation.) Should the priest add anything to the invitation which the Church places in his mouth? (Not one word. Extemporaneous invitations are as bad as extemporaneous prayers.) Turn to the last rubric of the confirmation service; does not that seem to exclude those who have not been confirmed? (The Church is here giving direction for the government and control of her own children, and that rubric applies to you and to me who have been raised in the Church. None of us is admitted to the Holy Communion until the terms of this rubric are complied with. No reference is here had to the bodies of Christian people about us, and this is plainly so from the fact that this rubric was written before these bodies were born.) What are Proper Prefaces? What do they preface? For what Days are they provided? Why specially for those days? You may call the prayer immediately preceding the consecration "The Prayer of Humble Access," for this is what it is, and the name enables us to locate it. By whom is this prayer said, and specially for whom? (The teacher will do well to go over the prayer of consecration and explain what the Church requires the consecrating priest to do. He does most to destroy error who teaches the truth. The Church knows nothing of any other posture or act in the consecration than those which are laid down in the service. See that the children understand these, and they will not be misled by additions made to the service by individual conceit.) How does the Church direct that the Elements shall be

received? (Read the rubric on this subject, and note the words: "Then shall the priest . . . proceed to deliver the same . . . in like manner . . . to the people . . . into their hands, all devoutly kneeling." The words "into their hands" are strikingly placed in the rubric, and their meaning is plain enough. Never take the Bread in your fingers, as though you were picking something up:—This is not what the Church says. Never put your lips up for the Cup to be placed to them:—this is not what the Church says. If you are going to be true to the Church, *do exactly what she says.* Place one hand in the other with the palms up, and when you have received the Bread "in your hands" raise it to your mouth. Take the Cup from the Clergyman carefully "in your hands," and when you return it do not turn it loose until the Clergyman has it. In this way you will be reverent and obedient to the Church, and at the same time you will avoid the possibility of accident.) If sufficient provision of the Bread and Wine is not made, what direction is given in the rubric? Read the next rubric. With what does the Communion service close? (Teach your children never to leave church until the Blessing has been said. Nothing could be more discourteous to an ordinary host than to partake of his bounty and then hastily leave his table and house, and this is to put the matter upon the lowest ground. We run the risk of being courteous everywhere save in the house of God.) Read carefully the last rubric of the Communion Service. Words could not be formulated to give clearer direction: "If any of the Bread or Wine remain, it shall *not be carried out of the church,* but the Minister and other communicants SHALL

immediately after the blessing, reverently EAT AND DRINK *the same.*" To pour the Wine back into a common vessel for future use and to throw the consecrated Bread away, or to reserve either element under any pretext whatsoever, is a clear disobedience to a clear law, and the act is one of disloyalty to the Church. (We do not think that those who so disobey are conscious of it, and therefore we say, *teach your children the Book of Common Prayer.*)

We have reached the close of the communion service, and we have also reached a marked division in the Book of Common Prayer. The first five services are plainly for the use of grown people. Morning and Evening Prayer, the Litany, the Penitential Office, and the Holy Communion are ordered for the use of those who have already reached years of discretion. This portion of the Prayer-book is distinctively Devotional. But the Prayer-book is a book of *instruction* as well as a book of worship, and we will now enter upon the Church's method of "bringing up a child in the nurture and admonition of the Lord." The arrangement of the Prayer-book is rational. The Gospel was first preached to grown people. Witness the Day of Pentecost: "The promise is to you" first, "and to your children." The Church does not enter a mission field to-day and begin her work by baptizing little children. That would be to forget the "first commandment with promise." The Gospel is preached to-day to grown people first, and when they have accepted it they are taught the privilege of bringing their children with them. And hence the first part of the Prayer-book, including the first five services, is a book of Devotion arranged for grown people. Then the Church lays down her system of Edu-

cation, beginning with "the Ministration of Public Baptism of Infants." This latter portion of the Prayer-book is distinctively Educational.

For next Sunday, learn four more of the Table of Contents; review all we have gone over, and be sure that you know the Division of the Baptismal service for Infants. Don't forget your Collect. Who will be at church to-day?

GRADE No. 3

XXI

THE BOOK OF COMMON PRAYER (*Continued*)

HAS any member of the class forgotten to bring the Prayer-book or the Trinity Course? What Sunday is this? Repeat the Collect for the day. Repeat the Table of Contents down to "Forms of Prayer to be Used at Sea." Give the Division of Morning Prayer, the Litany, and the Penitential Office. In what respects does Evening Prayer differ from Morning? Give the Division of the Communion service. How often is Morning Prayer appointed to be said? Why do we not have "daily" service now? What permission is granted regarding "shorter service"? How may this liberty be abused? Where in the Prayer-book are the Collects, Epistles, and Gospels found? Of what special service do they form a part? How frequently should the Holy Communion be administered? How frequently should we take advantage of the privilege and receive the Holy Communion? For whose special benefit are the first five services of the Prayer-book intended? (Clearly they are Devotional services, and are intended to lead and direct the conscious and intelligent worship of grown people.) Does this fact exclude children from attendance upon and responding in these services? Show, from your own reasoning, why children should attend regularly upon these services. Can the ser-

vice of the Sunday-school take the place of the service appointed by Church? (Where this is done, you may be sure that the Sunday-school is a curse to the Church instead of a blessing; it makes no difference how well the lessons are learned. In the good old days father, mother, and children gathered as a family in the "house of prayer," and modern substitutes for this ancient custom have left no blessings behind. Pray God that we may return to the old paths.)

XX. What service follows the order for the Administration of the Holy Communion? "The Ministration of Public Baptism of Infants" begins another Division of the Book of Common Prayer. This Division may be called the Educational or training portion of the Prayer-book, and it runs through the following ten services, counting the Church Catechism as one; that is, through the Burial of the Dead. From the cradle to the grave the Church leads the child through every phase of life, and in each makes provision for his instruction that we may learn to do our "duty in that state of life to which it has pleased God to call us."

We would emphasize this thought, for it is just here, we dare believe, that the fatal error is being made to-day in our Church Sunday-schools. We have endeavored to bring up our children as Church children, forgetting that THE CHURCH has not only bidden us "bring up a child in the way he should go," but has also provided a perfect and complete system of instruction. First entrance into the household of God by Holy Baptism; then a Catechism to be learned by every person before he be brought to be confirmed by the Bishop; then the Laying on of Hands

upon those who are baptized, and come to years of discretion; and here the child, having been taught and trained in his duty to God and his fellow-man, is admitted to the Holy Communion. Having secured for the child a Christian character, the Church bids him go into the world and perform his duty to Cæsar. The marriage service follows, and life's history continues through the order of Visitation of the Sick, the Communion of the Sick; and finally the closing chapter of life's record is said, and the Church lays her child to rest in the Burial of the dead. This is the Church's System of Instruction, and it is to call back the mind of our prophets and seers to this great fact that these papers are written. A glorious army of young recruits presents itself every year, and what are we doing with them? The Sunday-school is the *nursery* of the Church, and year by year the young crowd its walls. How are we training these young hearts and minds? The literature of our Church Sunday-schools will answer the question. The Church has appointed her public worship and charged her ministry not to vary therefrom, but *another service is used in the Sunday-school,* gotten up by anybody who chooses to write devotional sentimentalism, and the consequence is the child leaves the Sunday-school and enters the Church as unfamiliar with the Church's order of service as though he had never heard of the Church. The Church has provided hymns to be sung in her public service, but *in the Sunday-school another book of hymns is used,* for which nobody is responsible, and the consequence is that the child leaves the Sunday-school and enters the Church to find the words of song all new words and the tunes all strange to the ear. The Church has pro-

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vided a text-book to be used for the education of her young, but our rectors, superintendents, and teachers have disregarded the Church's provision and *replaced it with other text-books,* and again the child leaves the Sunday-school and enters the Church as totally ignorant of the contents, meaning, and use of the Book of Common Prayer as though that book had never descended to us as a blessed heritage.

We speak not to criticise others and praise ourself, for we, too, have sinned. He who writes these words has in the past edited a book of service for the use of Sunday-schools, and compiled a book of Sunday-school hymns,—shame on him for it! For this we hope to be pardoned, because we did it in our ignorance. We now gravely plead the attention of the thoughtful to this matter, which is so important to the life of the Church. Take any Sunday-school of our land; examine the *method* of its control, the method of its instruction, the *system* it has adopted for the instruction of its children, the *hymns* that are sung, and the *service* that is said, and answer the question: How can an intelligent Churchmanship be hoped for as a result of its training? Add to this the fact that the service of the Sunday-school is permitted to take the place of Morning Prayer as provided in the Book of Common Prayer, and the case becomes hopeless indeed. The weakness of the Church is where her strength should be, and as long as our fathers and brothers close their eyes to the fact that the Church has provided in the Prayer-book a system of instruction and fail to use that system, our ranks will remain thin, and the Church's adherents will remain weak. If it is a cry for revolution, let us sound it; if it

means the tearing down of every landmark which modern method has erected, let us not stop until in every Sunday-school of the land, to the young and the old, to the rich and the poor, we teach "the truth as this Church hath received the same." Begin where the Church begins—*at the cradle*—and teach the Creed, the Lord's Prayer, and the Ten Commandments. Lead the little ones gently, lovingly, and tenderly from the Sunday-school to the public worship of the Church. Carry the teaching on until the Catechism has been learned. Never mind because the child cannot understand it all—many things we old children do not understand. Do what the Church says. After the Catechism, teach the Church Year, which is the history of our Lord's life. Then teach the Book of Common Prayer until the child is familiar with its Contents and its use. Your child will now be prepared to study the Collects, Epistles, and Gospels, as weekly appointed by the Church, and in the end you will have an educated Churchman. A child thus taught will be no stranger in the Father's "house of prayer," and such a child will know how to make his voice heard in the great volume of responsive worship and his influence felt in the active duties of life. When asked, "What mean ye by this service?" a child so instructed will make answers that will astonish his elders. And best of all, your child, having been grounded in the rudiments of a Christian education as set forth by the Church, is now prepared intelligently to study God's Holy Word. You have the material for your Bible class. For next Sunday take a general review of your work, and in the mean time let the teachers meditate on what we have said.

GRADE No. 3

XXII

THE BOOK OF COMMON PRAYER (*Continued*)

SEE that each child has brought the Prayer-book and the Trinity Course. Repeat the Collect for the day. Let the teacher question the class closely on the review. Do not depend upon the questions here asked, but formulate questions from your own mind. Use these questions only as *suggestions*. The point is to see that your children have an accurate knowledge of the ground covered, and to this end multiply your questions until you have brought out every phase of the study. The teacher will in this way grow with the class.

We have now reached the Ministration of Public Baptism of Infants. Repeat the Division of the service (page 174). Notice the words with which the title closes, "To be used in Church." Three rubrics are placed ahead of this service; give the direction contained in each. The service opens with the question, "Hath this child been already baptized, or no," and to this question one of three answers may be given. (1) If the sponsors answer "yes," the service cannot continue. Under *no condition does the Church permit rebaptism*. Baptism is our birth into the Church, and as we cannot be born but once, so we cannot be baptized but once. (2) If the sponsors are

in doubt, and cannot answer positively, the service continues, save with the use of the hypothetical form of words in the act of baptism, found on page 257 of the Prayer-book. (3) If the sponsors answer "no," the service is had in the form here given. The first part of the service, down to the words "dearly beloved," is for the congregation gathered.

Note, that the closing prayer of this portion of the service is to be said *by all who are present.*

When this is over, the minister addresses those who have brought the child, setting forth the fact that while baptism is a Divine Institution, it is also a Covenant in which God agrees to do certain things, and in which we, too, have our part. Four questions are asked. The first has to do with things which we promise NOT to do, and the last three with things which we promise TO DO. We are reminded of the moral law as contained in the Ten Commandments, "Thou shalt" and "Thou shalt not." From the very start the Church teaches the two sides that must enter every life, the positive and the negative, and the balance of questions is striking; we cannot afford to spend our lives in "not doing." For every one thing that we should *not* do, there are three that we should DO. "Walk in the spirit, and ye will not fulfil the lusts of the flesh" is engraved on the forefront of the Church's training. Then follow in the service four special petitions for the child, and the prayer of consecration of the water. Notice that the minister takes the child in his arms, as though the Church would claim by this act the child as her very own, and returns him to his natural mother, as did the daughter of Pharaoh the child Moses, with the injunction,

"Take care of this child for me." The baptismal service is a standing one until after the act of baptism has been performed. This is one of the exceptions to which we made reference in regard to our ordinary posture while engaging in prayer. We generally kneel, unless there is a special reason why we should not. In the case of Baptism, the congregation are present as witnesses, and in order that they may at any time testify to the fact that this child was baptized, they stand that they may see. Notice that the child receives a name at his baptism, and that name is the sign of a new relationship in God's family. Henceforth may the child say "Our Father," for he is now made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The service closes with two addresses to the sponsors, and both are striking. The second address admonishes the sponsor that the duties assumed do not cease until the child has been brought to the Bishop to be confirmed. In regard to the first address, note the following: (1) The Church holds the sponsors answerable for the proper instruction of the child. Responsibility does not cease with the act of baptism any more than in the act of physical birth. A new and a greater care is now demanded, because the child has been baptized. Ours is a *teaching* Church, and therefore her chief interest is to impress upon the sponsors the fact that "it is your parts and duties to see that this infant be taught." (2) The Church uses the same care in determining the character of teaching she deems necessary for the well-being of the child. Note, that the Church has nothing to say as to the capacity of the teacher; for this she wisely relies on the heart-interest of

the sponsor in the child. The best teacher is not the one who knows most, but who loves most. The point of the Church's interest here is in the things that are to be taught, and she names them: the Creed, the Lord's Prayer, and the Ten Commandments. Not "who was the first man, and who built the ark, and how many doves did Noah send forth," but the Creed, the Lord's Prayer, and the Ten Commandments, and these the Church afterwards expands into her Catechism for the further instruction of the child. The Church continues her word of comfort and encouragement by assuring us that in this way the child shall "be virtuously brought up to lead a godly and a Christian life." (3) Note, again, the emphasis that is laid upon the sermon. The more we study the method the Church has laid down for the training of her children, the more plain is the fact that modern methods have departed therefrom. If we would make a success of our Sunday-school work, we must return to the Church's ways. We must secure teachers not only because they are intellectually fitted to teach, but chiefly because their hearts are in the work, and because their interest in the children and love for the Church constrain them to become guides for the young. The intellect can be trained if the heart is right in the sight of God. And again, we must be rid of the systems of Church instruction, falsely so-called, and follow the method and the system the Church has given us. We must see that the Sunday-school service is not permitted to take the place of Morning Prayer, and lastly, we must never forget that the Church has taken care to emphasize the sermon in both of her sacraments, giving special direction in this regard for the child's sake.

If we are willing to do these things, our Sunday-schools will become Church schools, and our little children will grow up as polished corners of the temple. Take for next Sunday the remaining baptismal services. Do not forget the Collect and the review. Who will be at the service to-day?

GRADE No. 3

XXIII

THE BOOK OF COMMON PRAYER (*Continued*)

ASK about the Prayer-book and the Trinity Course. The class should now know the Table of Contents. Be sure that this is repeated in the words of the Table. Question carefully over the early pages regarding Feast and Fast days, Ember and Rogation days, seeing that the children understand their meaning and know when they come. Repeat the Division of the services to the one we have reached (page 173). If the teacher finds that there is indefiniteness in the answer of any child, stop, and correct it. A little pains taken in this will brace the child's mind to pointed accuracy. Things well learned are rarely forgotten. Eels slip through our fingers because we do not get hold of them; jewels and precious thoughts will do the same thing if we let them. Secure accuracy.

What days are specially mentioned for the public Baptism of Infants? Should not this also apply to adults? What direction is given in regard to God-parents? At what point in Morning or Evening service should the Sacrament be administered? With what question does the Baptismal service begin? Why is this question asked? What is the posture of the congregation during the service? Why? At what point should we kneel? Point

out the prayer which we all say together. In what respect is Baptism a covenant? By whom is Baptism ordinarily administered? May a Deacon administer Baptism? Under what conditions is he forbidden? (Look in the ordination service.) Under what circumstances should a layman administer baptism? What is such baptism called? Under such circumstances is the person or child rebaptized? In Infant Baptism, who answers for the child? What does the word sponsor mean? Why are sponsors required? How many questions are asked in the service? Can you recall these same questions and answers in another form in the Catechism? Have we a right to decline to be sponsor because of the duty involved or the responsibility assumed? What does the Church say is the duty of the sponsor to the child? What are they to teach? Suppose we are so situated that we cannot teach the child, what becomes of our obligation? (We are never so situated that we cannot remember the child in our prayers, and on our knees ask God's oversight and blessing.) When does the responsibility of the sponsor cease? Where should the service for Public Baptism always be said?

XXI. What service follows in the Prayer-book? (There is no special emphasis to be laid on the word "private." This service corresponds with the Communion of the sick, and is private only as used in a home dwelling instead of the Church. No service of the Church is private in the sense of secret.) In what does the private baptismal service consist? Where may this service be performed? (Note that the Church forbids having the whole service in private.) The first Rubric of the private service is important as showing the contrast be-

tween the mind of the Church and all modern methods of thought. So important is Christian Baptism that the Church would have the Sacrament administered even in the absence of the mother. The second Rubric must determine the answer of the minister when requests are made for "home baptisms." Except for "great cause and necessity," we are forbidden to baptize a child at home, and when such cause exists, we must use only the service the Church provides in the third Rubric.

XXII. Should a child who has been baptized in private recover, what shall be done? This we may call the Receiving Service. It is the baptismal service complete, save that the child's former baptism is certified to, and he is received into the congregation.

XXIII. Note the paragraph on top of page 257 of the Prayer-book. This marks another service, complete in itself, and differing from the public Baptism only in the form of words used in the act of baptism. This service is to avoid the possibility of rebaptism.

XXIV. What service follows in the Prayer-book? "The Ministration of Baptism to such as are of Riper Years" is a late addition to the Prayer-book. Its date, 1662, points to the reign of Charles II. The teacher will be interested to look up the causes that led to the introduction of this service. In that search you will find one of the strongest proofs that Infant Baptism was from the earliest times, and that Adult Baptism was a very late necessity. The baptismal service for Adults differs from that of Infant baptism only in such respects as are necessitated by the difference of age. For Infant baptism no preparation is required, and the sponsors answer for the

child. The grown person must be instructed, and in the service answers for himself. The lesson from the Scripture is different, and some slight changes are made in the prayers. The first Rubric closing this service points out the duty of the newly baptized person to seek Confirmation. The second Rubric provides for Adult Baptism at home, and, in this case, permits the use of the whole service in private. The third Rubric provides a combined service, and the fourth gives direction for those who have passed infancy, and yet are not old enough to answer for themselves. The last Rubric authorizes the use of the hypothetical form.

XXV. This brings us to the Church Catechism, with which we should be familiar. The Rubrics closing this instruction are pointed. The first declares in clear terms the duty of every minister to be to catechise the children in public. This is not made a matter of preference. The Rubric says, "The minister shall." We venture the statement that the minister who is accustomed to publicly catechise his children will attest the Church's wisdom, and the one who has let slip the duty will acknowledge its benefit after a few months' trial. The second Rubric points out the duty of parents in this respect. The third Rubric applies to the young, and repeats the required preparation for Confirmation. The last Rubric is a direction to the Clergy. For next time learn the Division of the Confirmation service, the Collect for the day, and be careful about your review. Who will be at church today?

GRADE No. 3

XXIV

THE BOOK OF COMMON PRAYER (*Continued*)

HAVE all brought the Prayer-book and the Trinity Course? Repeat the Collect for the Day. Repeat the Table of Contents. How many Tables for finding the Lessons has the Church given us? For what purpose is each Table arranged? Name the Ember and Rogation days, and tell the purpose for which they are appointed. What are fixed, and what are movable Feasts? Give an example of each. What is the rule for finding Easter? When does Advent Sunday come? Is Christmas ever a Fast day? Every Friday is set aside for fasting; suppose Christmas should fall on Friday, would it then be a Fast day? Give the Division of the services as far as we have learned them (page 173). What portions of the Scripture are appointed to be read at Morning and Evening Prayer? When may the Litany be used as a separate service? When is the Penitential office to be said? Are portions of the Old Testament ever appointed to be used for the Epistle? Name a day on which this is done. If daily service were said, how often would the Book of Psalms be read in the Church during the year? How often has the Church provided for the administration of the Holy Communion? What is the first thing in the Communion Service? By whom should the Lord's Prayer

be said here? When may the Commandments be omitted? What is the outward part or sign in the Lord's Supper? How should the Bread and the Wine be received by the communicant? Where do you find this instruction? How many services for Baptism are in the Prayer-book? Name them. When may Lay Baptism be administered? Suppose one is in doubt as to whether or not he has been baptized, what provision has the Church made? What is the difference between a sponsor and a witness?

Give the general divisions of the Church Catechism.

XXVI. What service follows the Catechism? To what two services is Confirmation specially related? What is the Scriptural name for Confirmation? Why are two names given to this service? What is the significance of each name? What preparation does the Church require for Confirmation? Should children be confirmed simply because they can say these things? (See the final instruction to sponsors in Public Baptism of Infants.) What is the proper posture of the congregation during the first part of the Confirmation Service? When should the people kneel? Why do they stand during the first part? To whom is the Bishop's question addressed? Why does the class not answer, *we* do? Do you remember any other place in which the singular pronoun is used in common worship? The prayer immediately before the act of Confirmation is quoted almost word for word from the Old Testament. Find the reference. (Ask your rector.) Two Rubrics are placed at the close of the service. The first declares the duty of the lately confirmed person, and the second we have already shown applies to the children of the Church, and has no bearing

upon those who worship God under the various names to which we are accustomed. Should one who has not been confirmed, but who belongs to any of the religious bodies, come to the Holy Communion? (The Church administers the Sacrament, and wisely leaves the responsibility where it belongs.) The duty which we who have been confirmed owe to the Church is plain.

XXVII. What service follows Confirmation? Not of least importance is the position of this service in the Prayer-book. Most of the saddest experiences of life result from its displacement. The Church says, do your duty to God first, and this will fit you to do your duty to your fellow-man. Kneel first to receive the Church's blessing in Confirmation and enroll your name as a communicant of the Church, and after that enter upon your duties to the world and to society. In the mind of the Church, Confirmation comes first, and then the Marriage service. The children of the Church will do well to consider this. Some have reversed the order of these two services, and the experiment has generally resulted in the postponement of Confirmation, and often in its total neglect. The first Rubric of the Marriage service recognizes the authority of the State in the license. The publishing of the banns is not ordered by the Church, and as a custom, is not followed in this country. Note that the marriage vows are twice said, and yet are they not repeated. The first time they are made by the man and the woman to the Church as represented by the Minister. Then they are made to each other. This fact suggests the proper posture of the parties to be married. They should first face the minister, and then they should face each

other. The parent or guardian should stand between the couple until the answer has been made to the question, "Who giveth this woman to be married to this man?" The taking of hands and the releasing and taking of hands again is the expression of willingness on the part of each. Note that the ring is given to the woman, who gives it to the Minister, and he in turn gives it to the man, to be placed on the woman's hand. Thus the ring passes through the Church, impressing upon the very symbol of the union that marriage is not merely a civil contract, and therefore should trouble afterward arise, the Church's voice must be heard. We think there is no record left of the first use of the ring as signifying the marriage union. It is a most beautiful symbol, and very appropriate: (1) The ring is placed upon the woman's finger, signifying that she has entered into a covenant; (2) the ring is endless, signifying the character of that covenant, "till death us do part"; (3) the ring is of pure gold, symbolic of the relationship that is established. During the marriage service the whole congregation should stand, for they are present as witnesses. At the blessing the couple only should kneel, for the blessing is specially upon them. For next Sunday learn the division of the order for the visitation of the sick (page 175), the Collect for the day, and do not forget the review. Who will be at Church this morning?

GRADE No. 3

XXV

THE BOOK OF COMMON PRAYER (*Continued*)

HAS each pupil the Prayer-book and the Trinity Course? (Let the teacher bear in mind that we have three very important motives for insisting on this: (1) These two books should be in the hand of each child for ready reference. The child's interest is lessened when he must depend upon another's book, or depend upon another to find a reference for him. (2) The books will be the longer preserved if they are regularly looked after. (3) We are trying to recall the habit of taking the Prayer-book with us to the public services of the Church. One cause of the decrease in the responses in the services is the fact that so many of us depend upon finding Prayer-books in the pews instead of carrying our books with us. Let the Sunday-school be the place for the correction of this, and it can only be done by insisting that the books we study shall be brought to the school each Sunday.) Repeat the Collect for the day. Let the pupils answer in turn the following: The Table of Contents, the Division of the services through marriage (page 173). What is the general character and the particular purpose of the first five services? (Devotional, and for the use of adults.) Can this mean that our children are to be excluded? Why is it specially important that our children

should attend upon these services? (1) From the standpoint of the child; (2) from the stand-point of the family; (3) from the stand-point of the Church. What general division of the Prayer-book follows the Devotional? (The Educational.) What services are included in the Church's system of education? (The attention of the teacher need not be called to the fact that these general divisions are not exclusive of each other. All of the services are in a sense devotional, and all in a like sense educational, and yet the general divisions noted are marked and should be clearly impressed upon the mind of the child. They assist in making the contents and rationale of the Prayer-book more plain.) Where is the marriage service placed in the Prayer-book? What is the significance of this position? Why is a license required? What is the difference between a license and a marriage certificate? To whom is the opening sentence addressed? How many must be present when the marriage service is said? To whom are the vows first made? What does the Minister represent? When said again, to whom are the vows addressed? (There is no Rubric determining the position of the father or friend, but from the character of the question, it would seem that he should stand with the couple and between them, until this question has been answered by placing the hand of the bride in that of the Minister.)

XXVIII. What service follows the solemnization of Matrimony? The Rubric is very important. (More sadness has been entailed on the Clergy by a neglect of this direction on the part of the people than through any other cause. The Rector is usually left to find out in some unknown and undefined way that sickness exists, and by a

like undefined process he is expected to guess the hour convenient for his call. In most cases he does not find out the fact until somebody is hurt by his supposed neglect.) The Rubric is clear. "When any one is sick notice should be given thereof to the minister," *and that notice should come from the family.* (The teacher should impress this upon the mind of the child. Furthermore, there is nothing in the sick service to suggest the fact that notice to the minister should be delayed until the doctor has given the patient up for dead. The service is a long one, as services go, and suggests that the mind should be clear and the body not wasted by prolonged sickness. This Rubric is best carried out when notice is sent to the Minister as soon as a member is too sick to attend the public services in the church. We would further remark, for the benefit of the older members of the flock, that while no service is more generally neglected than the Visitation of the Sick, few services are more full of comfort and none show more clearly the wisdom of the Church. There is little in this service that requires explanation. The teacher should go over the service carefully with the class, and see that each child has a clear idea of it. Special attention is called to the fact that nothing in this service is even suggestive of private or compulsory confession. The first responses are all in the plural "our," "us," and in the short petitions that follow we seem to hear the voices of the family and friends—not who putteth "my" trust in Thee, etc. Note, again, the character of the examination. It takes us back to the public exhortation in the public Communion Office, save that making a Will is mentioned and a right distribution of earthly property is

suggested. The final blessing is one of the most strikingly beautiful in the Prayer-book. Another quotation from the Old Testament. (Find it there.)

XXIX. What service follows the Visitation of the Sick? Let the teacher read over with the class the Rubric before the Communion for the Sick. It contains four special parts: (1) The duty of regularly receiving the Holy Communion; (2) provision for its reception in our homes; (3) that a notice of such a desire shall be sent to the Rector; (4) the least number to be present, with exception. The Rubric sets forth the shorter form, if weakness requires. We again emphasize the fact that there is nothing in this Office to suggest a private confession. Even at the point of death, the service (as much as may be had) is the same public service that is said in the Church building. The mind of the Church seems to revolt from the possibility of a private (in the sense of secret) service, and to prevent such a possibility, the Church orders that (except in contagious diseases) at least two besides the sick person shall be present. The General Confession that is used in the public service of the Church must be used here, and the form of Absolution is the same as in the public administration of the Holy Communion. For next Sunday be ready with your review. Learn the Division of the Burial Service (page 176). Do not forget your Collect. Who will be at the service to-day?

GRADE No. 3

XXVI

THE BOOK OF COMMON PRAYER (*Continued*)

SEE that each child has brought the Trinity Course and the Book of Common Prayer. Be careful about the review. (Our purpose here is only to suggest. The teacher will vary the review so as to cover all that has been learned and keep the matter fresh in the mind of the pupil. Use our suggestions only as guides to the teacher's own questions, which, by this time, will be better than ours.) Repeat the Collect for the day. Repeat the Table of Contents. How many Tables are there for finding the Lessons? What is the special use of each? Let the class find the Lessons for days in each Table so as to secure familiarity with the Tables. Repeat the Divisions of the services through the Communion of the sick (page 173). What notice does the Church require shall be sent to the Clergyman in case of sickness? From whom should this notice come, and why not from some outside person? When the Communion of the sick is desired, what does the Church require? How many must be present when this service is administered? Under what conditions is the priest allowed to administer Communion when no one is present save the sick person? Why does the Church require that "two at the least" shall be present? Show that, while the Visitation of the sick and Communion of

the sick are services to be said in private, still nothing in either service is suggestive of a private confession or a private absolution. Let the Book of Common Prayer interpret the teaching of the Church and little room will be left for error.

XXX. What service follows the Communion of the sick? The teacher should go over this service carefully with the class. Very little explanation is needed here. We have avoided interpreting the Rubrics, and we offer no interpretation here save to call attention to the general mind of the Church. Read over the first Rubric. The Clergy are not detectives, and hence it is not their duty, when sent for to bury the dead, to search into causes of death, or into the former relation of the dead to the Church. If it is known that the law of the Church has been transgressed, the Clergy must act accordingly. A man may die unbaptized for a number of reasons: (1) He may never have heard of Christian Baptism—there are such in this Christian land. (2) He may have heard and may be desirous of being baptized, but is prevented from taking the step by one or more of the false tests of fitness suggested by modern teachers. He may not have felt "good enough" or "worthy" of the Sacrament. I have met such cases. (3) He may have enjoyed the privileges of Church instruction and deliberately turned his back on the teaching, refusing to be baptized. The Church could not have had either of the first two in mind when this Rubric was written, and should the third case rise the Minister is apt to be in possession of the facts. In regard to those who die excommunicate the same must be said. Not the fact that, because of an openly godless life,

the Holy Communion has in the past been refused, but there must be wilful persistency in such a life even unto death. Again, regarding one who has laid violent hands upon himself, the mere fact of self-destruction is not sufficient, for many a man has taken his own life when he knew not what he did. The coroner's jury generally states the mental condition, and on this we may act. It must be remembered that the Order for the Burial of the Dead is a service said for the consolation of the living, and hence is not to be withheld, save where the person has consciously and wilfully said, by word or act, "This service must not be read over me." Under these conditions the Church respects in death what has been asked for in life. The second Rubric calls attention to the fact that the Burial Service is to be said in Church, and not in our private homes.

XXXI. The order of the Burial of the Dead at Sea follows. The changes in the service are so slight as to require no remark. Let the children point them out.

This service closes the second general division in the Prayer-book, to which attention has been called. First, the Devotional. This division includes the first five services. Second, the Educational. This begins with the Public Baptism of Infants, and goes through the Burial of the Dead. The line is clearly drawn, and yet it is not an exclusive line. It must not be understood that the devotional services do not teach, or that the educational services do not lead us to worship. The line of division is inclusive rather than exclusive. The teacher will do well to see that the class has a clear idea of the construction of the Prayer-book here emphasized. The next gen-

eral division of the Prayer-book we may call the Occasional services. This division includes all those services which are sometimes held, but for which, because of circumstances, definite times cannot be appointed. You may count the services beginning with the Churching of Women and ending with a Form of Prayer and Thanksgiving.

XXXII. What service follows the Burial of the Dead? The teacher should read the service for the Churching of Women over carefully with the class. The Rubrics are clear, and there is nothing about the service that requires explanation. We would remark to our grown people that no service of the Prayer-book should be more carefully observed than this. We are too apt to lose sight of the fact that our children are "an heritage that cometh of the Lord," and that the heritage entails a tremendous responsibility. If we could realize the responsibility more in the infancy of our children we would be more careful of their youthful Christian training. To this end we would say that no service in the Prayer-book should be more carefully observed than the Churching of Women. Learn the Divisions of the service for the Churching of Women for next Sunday. Do not forget the Collect for the day. Remember the responses in the public worship. Who will be at the service to-day?

GRADE No. 3

XXVII

THE BOOK OF COMMON PRAYER (*Continued*)

WHO has forgotten the Trinity Course and the Prayer-book? Repeat the Collect for the day. In what portion of the Prayer-book are the Gospels, Epistles and Collects found? Of what service are they a part? How frequently, from this fact, would you say the Church means the Holy Communion shall be administered? What is the origin of the monthly administration? Where does the Confirmation Service come? To what services is it specially related? Trace the relationship. What are the Divisions of the Church Catechism? The Church is called God's family; He is our Father and we are His children: trace the analogy between the duties we owe in our earthly families as children and the duties we owe in the Church as children. Give the Divisions of the Service for the Public Baptism of Infants. What is the significance of the Clergyman's taking the child in his arms? In what respects does the Private Communion differ from the public service? What other services may be held in the private homes? How does Burial at Sea differ from the usual Burial Service? The Burial Service is intended for the consolation of the living. Under what conditions does the Church forbid the use of this particular service? Where is the Burial Service ordered to be said? May any

service be said in the Church save those which are in the Prayer-book, or such as have the authority of the Bishop? (See the Ratification.) If any other Burial Service must be said, where should the funeral be had? When, then, you see a funeral service conducted in a private residence, what have you a right to conclude? Name the "Devotional" services of the Prayer-book. Name the "Educational" services. When does the Church assume her responsibility over her children? (At the cradle.) When does the Church yield that responsibility? (At the grave.) Name the "Occasional" services. Give the Divisions of the service for the Churching of Women. Where should this service be held?

XXXIII. What service follows the Churching of Women? The First Rubric in Forms of Prayer to be Used at Sea is suggestive. The Church seems to say that we are not mere creatures of circumstance, fashioned in habit and character by environment; but that, under all conditions and midst all surroundings, we are the household of God and children of a common Father. Hence the same service that is appointed to be said in the large gathering of a cathedral congregation is appointed for the upper chamber; and the service ordered for the mountain cove is the service to be said at sea. (It need not be said that here, as elsewhere, it is taken for granted that the people present have some knowledge of the Church's service, and that there shall be Prayer-books for the congregation.) The next two Rubrics direct the use of special prayers. The Rubric immediately before the Confession sets forth the Church's idea of a Christian life and character. Not only they who minister at the altar; not only they who worship

in the pews render acceptable service to God. Duty performed in every walk of life is duty rendered to God. The man at the wheel; the man who lifts the sail; the engineer at the throttle; the man blackened with dust in the coal bin—all these are members of the congregation of worshippers, and only those who, in imminent danger, can be "spared from necessary labor" can serve acceptably upon the knee in worship. The service at sea closes with appropriate forms for "Thanksgiving after Storm" and "Thanksgiving after Victory."

XXXIV. What service follows the Forms to be Used at Sea? In the Form of Prayer for Visitation of Prisoners note in the first Rubric that the Church appoints the same service for Morning and Evening Prayer for her children everywhere; still claiming even those who have been prisoned for crime. Nevertheless, provision is made for appropriate alterations in the service, as the conditions demand. Note in the second Rubric the Church's clinging care and solicitude for the outcast in solitary confinement. The Rubric immediately before the Creed in this service should strike the thoughtful mind. The same form of examination is here ordered in the prison as at the sick bedside of the most saintly. The Rubric that follows is as suggestive: The Preparation for Receiving the Holy Communion in Prison (for even in prison does the Church make provision for the administration of the Lord's Supper) is the same as that set forth in a cathedral service. Here more pointedly than elsewhere the Church teaches that we have all sinned, and that the distinction of "more or less" does not spare from condemnation in the courts of heaven. We have all need of the same confession of

faith and the same acknowledgment of wrong doing, whether we be in man's prison house or out of it.

XXXV. Following the Visitation of Prisoners is a Form of Prayer for Persons Under the Sentence of Death. Again the Church enters the chamber of death, approaching the criminal under the law as she approaches the silent chamber of her most consistent child; offering the same form of Faith to the one as to the other, and declaring that both alike have need of repentance. Note again, that the form of Absolution used with the person appointed to die for crime against the law of the State is the same as that appointed to be used when the Holy Communion is administered in Church. We have all sinned, and the blood of Jesus Christ, that cleanses in the prison walls, alone can give peace to the most saintly. The closing sentence of this service is even more striking. The form of words with which the Church blesses the sick bed of her most consistent member is the form with which she blesses the departing soul of one who dies on the gallows. This should increase our sympathy for the condemned, and suggest for our meditation the words of St. Paul, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" Note again, that the Church provides for the administration of the Holy Communion even in the cell of the condemned, and then turns her eyes away from the past with the statement, "It is best that the criminal should not make any public profession or declaration."

For next Sunday do not forget the Collect for the day. Learn the Divisions of the Forms to be Used at Sea; and the Visitation of Prisoners. How many of the class will be at the service to-day? Watch your responses and see that they are hearty.

GRADE No. 3

XXVIII

THE BOOK OF COMMON PRAYER (*Continued*)

HAVE all the Trinity Course and the Prayer-book. Repeat the Collect for the day. Repeat the Table of Contents. How many title-pages do you find in the Prayer-book? Turn to them. There are, then, three books bound up in the Prayer-book, one following each title-page. How does the Clergyman know what lessons to read at the public services? How many such Tables are in the Prayer-book? What is the purpose of each? What are Proper Psalms, and when are they appointed to be used? When should the Venite not be sung in Morning Prayer, and why? Repeat the divisions of service for Morning Prayer, the Holy Communion, Infant Baptism, the Churching of Women, Form of Prayer to be used at Sea, and Form of Prayer for the Visitation of Prisoners (page 173). (The teacher should use her own judgment as to what part of the Prayer-book should be reviewed each Sunday. Let the object be to keep the pupil's mind fresh on the whole Book. Rapid questioning will bring about quickness of answer. Fifteen minutes to the review will accomplish the end.)

XXXVI. What in the Prayer-book follows the Form of Prayer for the Visitation of Prisoners? The Form of Prayer and Thanksgiving requires little or no explanation.

The teacher should read over carefully with the class the service and the rubrics. Note that the form of Prayer and Thanksgiving is appointed by the Church, and not simply by the State, and therefore Thanksgiving Day is a Church day, and was such long before the civil authority took note of the day. Christian people should observe the day as a Church day, and not merely as a feast day for the body. This service closes the division of the "Occasional" services of the Prayer-book and leads up to "the Church in the family."

XXXVII. What follows the form of Thanksgiving? Let the teacher read over the service with the class and mark the opening rubrics. No explanation is needed. We shall, however, be pardoned for making a remark or two, and we indulge the hope that the teacher will emphasize in the minds of her little ones the importance of family worship. We would say:

1. The house without a family altar may be a place of abode, but it cannot be, in any real sense, a Christian home.

2. Family worship lies at the basis of the development of the personal Christian character.

3. The highest enjoyment and profit to be derived from the public service and ministration of the Church are not possible where family worship is neglected. A prayerless home cannot send a prayerful heart to the House of Prayer.

4. The claim that "times have changed" and that it is not possible to gather the *servants* together does not excuse the neglect of family worship; nor is it sufficient to say that the appointed service is too long and takes up too

much time. The service can be shortened, and it were better to have only the Creed and Lord's Prayer said about the breakfast and supper table, with only one member of the family present, than for any reason to tear away the family altar.

5. An immediate consequence of the neglect of family prayers has been the disappearance of a blessing at the table.

6. We question if the fathers of the Church realize the extent to which Family Worship is becoming a dead letter in so-called Christian homes. The writer once made a note on this subject. He travelled 10,000 miles in a given year, stopping at every village in the area, and visiting only Church families, or families in which there were members of the Church. Throughout this area the writer found only thirty-six homes where a blessing was said at the table, and only nine homes where family prayer was said. These things should make us think, and they who can do the best thinking on this subject are they who are charged with the training of the Church's children. Do what you can to restore the family altar, where every day God's blessing is asked upon the household and upon the Church; where the prayer is said that God may bless the labors of the rector and add to the life of the parish; where the dedication is made of each member as a laborer in the common cause. This is what the Church has provided for: Every house a Church, and the father the priest thereof; every day a Sabbath day, its evening marking a Sabbath day journey nearer home. This is what the Church means by her "Family prayers." Restore the family altar and the great evils that threaten the Church will disappear.

Teach the children under your charge that the Church has provided services, not only for the public gatherings within her walls, but that she has also provided for family worship as well, and impress the fact upon each young heart that they who neglect the latter cannot receive the full blessing of the former. If you can leave this thought imprinted upon the minds and hearts of your little ones this will be a red-letter day for the parish and the Church.

This closes another division of the Prayer-book services, "The Church in the Family."

XXXVIII. The Psalter could not well have been placed in any other portion of the Prayer-book. The Psalms are a part of the Morning and Evening Prayer, but from the fact that only a portion of the Psalms is read each day, they were placed here so as not to break into any of the divisions.

For next Sunday take a general review of the Prayer-book. Do not forget the Collect for the day. Let us attend the service this morning as a class.

GRADE No. 3

XXIX

THE BOOK OF COMMON PRAYER (*Continued*)

HAS any one forgotten the Prayer-book and the Trinity Course? Repeat the Collect for the day. Repeat the Table of Contents. How many title-pages are there in the Prayer-book? Why is the Prayer-book called "Common"? By whom was the Prayer-book put forth? (See the Ratification.) From whence was the Prayer-book derived? (See the Preface.) What services are to be used habitually? (See "Concerning the Service of the Church.") Where do we find what portions of Scripture are to be read in the service? How many such tables are in the Prayer-book? Tell the special purpose of each. How much of the Bible do these tables contain? Under whose direction is the music of the Church placed? (See Canon in front of the Hymnal.) What is the rule for finding Easter? Repeat the Divisions of the Communion Service. We have pointed out (1) the Devotional services, (2) the Educational, (3) the Occasional, (4) the Church in the Family.

XXXIX. What service follows the Psalter? Note the Preface here. The Form and Manner of making Deacons is the first of the services that pertain to (5) the Government of the Church. This last division has to do with the Ministry; its authority and official acts. Let the teacher

read over with the class the full title-page. Note (1) that this is the "Form and Manner of making, ordaining and consecrating Bishops, Priests, and Deacons; according to the order of the Protestant Episcopal Church in the United States of America." (2) Since the Church of England and the Church in these States is one and the same, having the same form and manner of setting apart the Ministry, therefore the Clergy of the Church in this land and the Clergy of England have the same official standing. No man who has not been ordained after this Form and Manner is permitted to execute the functions of the Ministry of the Church. This is the reason that ministers of the various bodies of Christian people are not permitted to enter the chancel and pulpits of the Church. It is not a question of moral character, nor of intellectual fitness: it is a question of Ministerial Authority. The Ministry of the New Testament was a threefold Ministry and the power of ordination was in the hands of the Bishops. History attests that this Ministry has been handed down from the Apostles. Some three hundred years ago (in round numbers) some individual Christian men reached the conclusion that a threefold Ministry of Bishops, Priests and Deacons was not necessary, and that it was not necessary that ordination should be by a Bishop. This departure from the established order of things has given rise to the various bodies of Christian people about us: some with one order in the ministry and some with two; none with the authority of the Bishop. The Church has maintained the Ministry of the New Testament and of History, claiming that she has not the authority to substitute any other ministry for that which the Lord or-

dained, nor to vary from the Form and Manner of making, ordaining and consecrating that was established in the beginning. The Church does not exclude any one from her pulpit and chancel, but on the contrary she invites and welcomes all men, upon the one condition that they present the credentials which Scripture and History demand. The Church requires these credentials of those who worship within her fold: why should she not require the same of those who have departed from her communion? Many a Layman in the Church knows as much as the Clergyman and is as good a man, but he may not stand in the chancel or preach from the pulpit of the Church. The same is true of the ministers of the various bodies of Christians about us. They are good men and some of them are wise men, but according to the Scriptures and History they have not been ordained, and hence they have not the authority of the Ministry. Let the class read out loud the Preface. We do not think that any explanation can make this service more plain than the rubrics have done. Let the whole service be read over by the class, and give the children the privilege of asking any questions the service suggests. (If the teacher cannot answer the questions, ask your Rector.) See that the children are made familiar with the main points of the service. Specially we suggest that emphasis be laid on the questions and answers of the service. Nothing will more surely increase the reverence and respect that is due to the Ministry than a knowledge of the vows of Ordination.

XL. What service follows the Making of Deacons? Again we suggest that no explanation of this service is needed. Let the teacher have the rubrics and the service

read over carefully in the class, allowing any suggested questions to be asked. The object is that the pupils shall be familiar with the service.

XLI. What service follows the Ordination of Priests? Let the pupils read the Consecration service over, each a part in turn. Note that the Litany and the Communion service are repeated here as a part of the Ordination and Consecration service. For next Sunday review the Table of Contents and the Divisions of the Services. Do not forget the Collect. Who will attend the service to-day? Be careful that your responses are hearty.

GRADE No. 3

XXX

THE BOOK OF COMMON PRAYER (*Continued*)

HAVE we brought our Prayer-books and the Trinity Course? Repeat the Collect for the day. (Let the teacher carry the class in review over such portions of the Prayer-book as in his judgment seems best. You cannot lack for questions if you will keep in mind the main object of your teaching, namely, that each child shall have a clear idea of the ground covered.)

XLII. What service follows the Consecration of Bishops? We would expect the service for the consecration of a Church and the Institution of the Minister to be placed just here; the sequence is natural. As no man may take to himself the sacred calling of the Ministry without Ordination, so the house that is used as a permanent place of worship should be consecrated to that purpose. As a Clergyman once set apart and ordained to the Ministry must henceforth engage in no secular work, so the Church building, consecrated to the worship of Almighty God, must henceforth be "separated from all unhallowed, worldly and common uses." Let the children read aloud the service of Consecration of a Church or Chapel. No explanation of the service is needed; we will therefore only remark (1) regarding the architecture of a church: every building should by its construction and interior arrange-

ments declare the purpose for which it was designed. By looking at a building, within and without, we should know a home from a theatre: a skating rink from an aquarium. In like manner there should be something in the architecture and construction of a church; something in its interior arrangement that says to every one entering, "This house is set apart for the worship of God." This matter has received the attention of architects so far as the outside of the buildings is concerned. But we are persuaded that the same care is not always used in the interior by those who minister about holy things. We have entered buildings whose exterior windows and turret suggested a peaceful House of Prayer to find, so prominently before the eye as not to be lost sight of for a moment, the gilded pipes of an organ—as though the room was consecrated for musical recitals only. We have entered other such buildings to find the pulpit the most prominent feature, as though the room were mainly a lecture hall. We have entered other such buildings to find the organ and the pulpit occupying a modest place, best suited for purposes for which they were constructed, while in the forefront was the Communion rail, the Cross and the Holy Table, all speaking in no uncertain tones, "My House shall be called the House of Prayer."

We believe that congregations are more influenced by the construction of the edifice in which they worship than by the sermons they hear. The Church building, inside and out, should speak for itself: there are sermons in stones.

We would remark (2) that the construction of the building and the interior arrangements have much to do

with the behavior of the congregations. We have never entered the sacred buildings of our sectarian friends before the service began that we have not heard the murmur of idle conversation on every hand; while in a Roman Church building one rarely hears a whisper, notwithstanding the idolatry of its three altars. These two extremes make clear the point we seek to emphasize. Let the architecture without and the arrangements within proclaim the fact, "This is the House of Prayer," and men will reverence the building.

XLIII. What service follows the Consecration of a Church or Chapel? Let the children read the Office of Institution over. No explanation is needed. Attention is called to one fact suggested by the service. The Office of Institution shows how far we have fallen short of the Church's conception of the relationship that should exist between the Rector and his people. The Church has designed permanency of location, with necessary exceptions, while modern custom tends to frequent changes. Our belief is that when the Rector is earnest in his work and honest in his endeavor to serve the people entrusted to his charge, every change is hurtful. We further believe that whenever such change seems either desirable or necessary the conditions arise from want of co-operation on the part of the people. Teach your children to think of these things, and that they may think wisely see that they are made familiar with the Ordination services, the Consecration of Churches and the Office of Institution.

XLIV. Following the Office of Institution are the Articles of Religion, and this brings us to the last division of the Book of Common Prayer. It will be recalled that in

the Table of Contents the three great divisions were marked, and attention was called to the fact that there were three title-pages. We reach to-day the last. Nothing more is required than that the children read over the Articles: do not have them committed to memory. In the English Church the clergy subscribe to the Articles: not so in the American branch. The Articles of Religion are studied by the clergy: understood by some; misunderstood by others. They hold little interest for the children of the Sunday-school. A careful reading is all that should be required. With a single warning we leave the subject: Never confound the Articles of Religion with the Articles of your Christian Faith. The Articles of the Christian Faith are found in the Creed.

This brings to a close our study of the Book of Common Prayer, and completes the Third Grade of the Trinity Course of Church Instruction. A few closing remarks will not be out of place.

The Book of Common Prayer is divided into three great parts, as shown in the Table of Contents: (1) Through the Psalter, (2) Through the Office of Institution, (3) the Articles of Religion. Another division we have suggested for a clearer understanding of the Church's wisdom and care in dealing with her children. 1. Devotional: through the Holy Communion. 2. Educational: through the Burial of the Dead. 3. Occasional: through the Form of Prayer and Thanksgiving. 4. Family Prayer. 5. Church Government: through the Office of Institution. 6. Dogmatic: The Articles of Religion.

If the teacher has followed us through this instruction,

carefully reviewing the classes Sunday by Sunday: If the children have been ordinarily studious, the end we had in view has been accomplished: the teacher and pupils know the Book of Common Prayer. They know what is in the Prayer-book; they know where to find the services; they understand the construction of the services. As members of a gathered congregation they will be intelligent worshippers. As to Church teaching, you have drank at the Fountain Source and cannot be turned aside by every wind of doctrine. They who are so taught will know the difference between individual opinion and that for which the Church stands. There are many things "about" the Prayer-book not yet learned, such as its history and the revisions through which the book has passed. This is a separate study and may be taken up at any time. Our object has been accomplished: We have taught the Book of Common Prayer as the Church has placed the same in our hands. In dismissing the class we have one remark to make: You need fear no examination that can be given on the contents, use, and meaning of the Book of Common Prayer. We are now prepared to enter upon a study of the Fourth Grade of the system.

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